

THE

Mind of Christ

DAN GILBERT



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THE
MIND *of* CHRIST

WHAT IT IS

and

HOW TO POSSESS IT

by

DAN GILBERT

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BOOKS

by DAN GILBERT



THE MIND OF CHRIST

CRUCIFYING CHRIST IN OUR COLLEGES

EVOLUTION: THE ROOT OF ALL ISMS

THE BIBLICAL BASIS OF THE CONSTITUTION

THE VANISHING VIRGIN

THINKING YOUTH'S GREATEST NEED

OUR RETREAT FROM MODERNISM

A MANIFESTO OF CHRISTIAN YOUTH

OUR CHAMELEON COMMUNISTS; THE REDS
TURN YELLOW

THE CONSPIRACY AGAINST CHASTITY

THE A-B-C OF THE ISMS

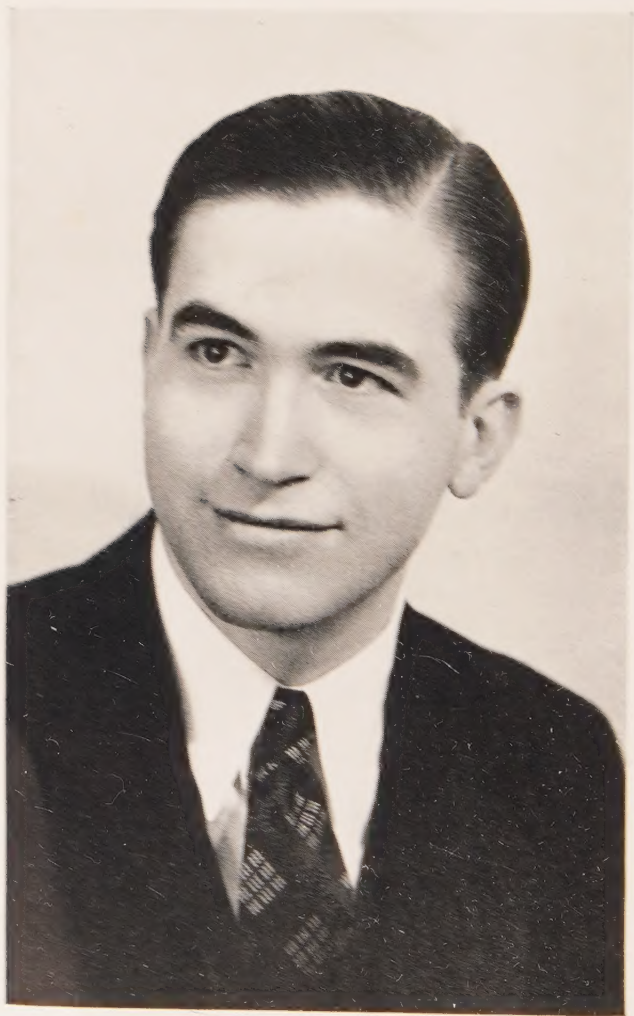
POISON PEDDLERS

THE WAR OF THE AGES

THE SLAUGHTER OF INNOCENCE

THE FIFTH COLUMN IN OUR SCHOOLS

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and
How To Possess It
49446



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DAN GILBERT

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Central Bible College
Springfield, Missouri

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For
ROBERT T. KETCHAM

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INTELLECTUAL FADS AND FASHIONS

We live in an educational age which is more concerned with the *attitude* of the mind than with its *contents*. It is more important that the mind be *streamlined* than that it be *well-stocked*. The *shape* of the mind is surveyed more searchingly than is its *substance*.

Modern educators, it would seem, are intent on molding young minds according to rigid and standardized specifications. Our mass-production educational mills must produce "finished minds" according to a set pattern. Every "educated mind" must be artificially shaped—with a certain amount of "breadth," a certain degree of "openness," and a certain number of "tracks" (since the "one-track" mind so highly evaluated by Woodrow Wilson is as out-moded as the two-cylinder automobile).

Mental "styling" and "streamlining" have been accepted as substitutes for mental striving and achievement. Intellectual pomp and pretense, vain display and shoddy decorativeness, are counted more important than intellectual capacity. The *forms* of mentality are cultivated, while the *functionings* are ignored. Intellectual posturing takes precedence over intellectual productivity. The outward shape of the mind is carefully measured, but its capacity for output is never tested.

It is as though new paint and new handles were put on pumps, without considering the contents, if any, of the wells. It is as though visitors at an automobile show were so absorbed with the streamline styling of new cars that they never bothered to look beneath the hoods or to test the engines of new models.

Ability and capacity to think, mental performance and productivity, are of little concern to the intellectual and educational architects of our day. Indeed, some of them seem to follow the formula of the women's hat designers, whose goal is to shape a type of headgear which will stick on the head without covering it! There is a school of mental stylists who seem to be intent on shaping the mind in such a way that it can't hold anything. They would make the mind so broad that it must be shallow. They would make the mind so open that it must be inclined always to be empty. They would make the mind so streamlined that it must always be out of shape, cramped, and unable properly to function.

These mental fashion-designers have come to dominate our secular school system. As a result, education is primarily concerned with the creation of mental *attitudes* rather than the cultivation of mental *abilities*. Students are taught what *thought-forms* to assume, but not *how to think*. Being "educated" no longer consists in knowing how to think one's way into possession of Truth; rather, it consists in knowing how to put forward an in-

tellectual "front," to display a broad and open mind of the prescribed size and shape.

The most significant sign of an "educated" person, so the modern mind-molders tell us, is the manifestation of a mind that is wide "open." G. K. Chesterton once said that the purpose in opening one's mind should be the same as the reason for opening the mouth: to close it on something worth swallowing and making a part of one's self. A healthy mind, like a healthy body, must exercise some selectivity and control and censorship over its avenue of intake. The always open-mouthed sufferer from adenoids has a diseased condition to begin with, which is a constant invitation for the entrance into his system of new diseases.

The always-open or "adenoidal" mind is almost certain to become both diseased and disordered. Like the old-style fly-catcher, it becomes a free-for-all receptacle for every kind of trash and foreign matter which any gust of wind may blow that way. The intellectually-styled adenoidal mind is usually a hopeless jumble of miscellaneous misinformation, half-truths, and whole delusions.

Besides this type of mind, there are only two things completely open in the world: one is the city junk-heap and the other is the open saloon. The junk-heap is always full of worthless things, but never contains anything of value—not for long, in any case; for, if an article of worth is accidentally deposited there, someone is sure to come along and run off with it. The open saloon is

usually filled with inferior people, who would be bound to drive out any sensitive person who might enter thoughtlessly or for some legitimate reason.

It is an economic law that "bad money drives good money out of circulation," whenever the two are made currency on equal parity. False ideas are almost certain to drive out true ones, when they are entertained with equal enthusiasm. Impure thoughts will drive out pure ones, when the mind is made open to each alike. A mind must be closed to error, if it would come into possession of the truth. A mind must be barricaded against the suggestion of evil, if it would maintain its ethical integrity.

The child has a natural impulse to nourish its body, in order that it may grow in strength and stature. In infancy, the impulse is indiscriminating and promiscuous. The mouth is open to receive anything which the curious hand may enclose. Harmful, destructive, and even poisonous substances will be conveyed past the lips as readily as wholesome foods. The first thing the child must learn, if he is to survive and grow strong, is when and how to close the mouth. It is as important that he know what to close it against as it is needful that he know what foods to open it to.

In many forms of insanity, "gapisis" of the mind and mouth go together. The patient will take any object into his mouth, no matter how poisonous or pernicious it may be. He will also take into his mind, and act upon, any idea, no matter

how nonsensical, irrational, or immoral it may be.

The traditional theory of education, developed in line with Bible teachings, erected red lights, as well as green ones, along the roads leading to the seat of the student's intellect. A mind closed against error and evil was cultivated as intensively as a mind open to truth and right. Moral monitors were placed at the gates of the mind. Ethical sentinels were posted at the doors to the intellect. The mind was trained to be selective and qualitative, rather than indiscriminating and quantitative. The purpose in opening the mind was to close it upon Truth. Open-mindedness was conceived to be a means, not an end—a means to achieve a well-stocked mind, not a substitute for mental substance. The "openness" of the mind was never conceived to be absolute. It was always subject to limitations. First, there were the limitations imposed by conscience. The green light of the open mind changed to the red light of the closed mind when conscience condemned the idea which knocked at the gates of the intellect. In the second place, there were the limitations imposed by respect for the Authority of objective Truth. The mind was not open to the entertainment or reception of ideas which conflicted with the Revealed Truth of God.

What has happened in our day, under the regime of the "progressive educators," is that all restraints and restrictions have been removed. Intellectual liberty has been superseded by intellectual license. Open-mindedness accepts no qualifications and no

limitations. Intellectuality has been released from moral controls. The principles and practices of Authority and Discipline within the mental sphere have been repudiated.

This is what the progressive educators mean by an "open mind," according to one of their leading spokesmen: "An open mind is one which regards nothing as 'unthinkable.' The educated mind is not closed against an idea or a course of conduct, merely because the Church or the Bible or Conventional Morality may condemn it. The open mind will accept no control or censorship from without. The educated mind gives a free and full hearing to all ideas and all suggestions, and it does not 'consider the source.' Conventional society may classify ideas as true or false, good or evil. The open mind rejects all such classifications. It is receptive to all ideas on an equal basis, and it tests and classifies them, or leaves them unclassified, according to its own standards."

"Nothing is unthinkable." That might well be recognized as the slogan of the intellectual anarchists. The bars are down—and anything goes! Anything goes into the mind—and anything comes out, by way of the tongue or as the expression of other organs, of this type of mental adenoidal.

Our way of life has been built upon the premise that there are certain things which are unthinkable, certain things which are unspeakable, certain things which are unprintable, certain things which gentlemen and good citizens do not do.

Today, the foundation of that way of life, the whole structure of conventional morality, is under attack. The breakdown began in the mental sphere. The advocates of the anarchic mind encouraged every form of adventuresome and reckless experimental thinking. All barriers of Truth, Decency, and even Common Sense were broken down. The slogan was accepted, "Nothing is unthinkable." Thought expresses itself in speech. So this slogan was soon extended to mean "Nothing is unspeakable"—and the result was the spread of sewer-gas through the mediums of the stage and talking screen, the radio, and even everyday conversation. If "nothing is unspeakable," then "nothing is unprintable"—and the result has been that books attain to the status of "best-sellers" by the calculated usage of words that would produce nausea in any reader of delicate and decent sensibilities.

It is no accident that the moral diseases of paganism assume the proportions of a plague in any society in which there has been a breakdown of ethical controls over "freethought." Moral restraint cannot continue where there is no intellectual control. Moral license follows in the wake of intellectual license. A generation which is taught to think as it pleases will come to behave as it pleases. When the moral guardians are removed from the gates of the mind, when the filter of conscience is eliminated; when the mind is made wide open to all ideas, good and bad, true and false,

pure and impure—the result must be mental chaos followed by moral collapse.

We have moral anarchy because we have mental anarchy. Intellectual lawlessness will always produce criminal lawlessness. If youth is taught to think *anything*, then it will come to do *anything*—if “anything goes” within the realm of thought, anything is apt to happen within the realm of conduct. The philosophy “try anything once” is the inevitable outworking of the theory “think anything once,” experiment with all ideas, have a closed mind to no suggestion and “do not consider the source.”

One need only survey the trends in education and literature in our day to see how completely the spirit of intellectual lawlessness has come to prevail.

“Nothing is unthinkable.” I pick up the textbook, which is required reading for all freshmen in a famous “liberal” religious college; and I find that exactly the same amount of space is devoted to a consideration of “the arguments against the existence of God” as is devoted to a consideration of “the arguments for the existence of God.” The idea that there is no God is presented with the same forcefulness as is the idea that there is a God. The student is told to weigh both sides carefully—and then take his choice! He is expressly instructed to be equally open-minded to both ideas; and to consider each with the same fairness and impartiality.

The cases for foolishness and for common sense are presented on the same plane. "The fool hath said in his heart there is no God." The case for error is pleaded with the same eloquence and emphasis as is the case for Truth. One is reminded of the ultra-liberal theologian who suggested that, since the Bible is God's Word, it naturally is prejudiced against Satan, the antagonist of God; and that, before deciding who is right, we ought to consider what might be Satan's side of the story of his conflict with God Almighty.

"Nothing is unthinkable." I pick up a textbook of philosophy popularly in use in modern universities, and I find equal space given to a consideration of "the Christian scale of values" and "the Nietzschean scale of values." Nietzsche signed his letters, "The Antichrist," and developed what he called "a transvaluation of values," whereby he turned Christian morality on its head. He made vices of virtues, and virtues of vices. Christianity teaches love, kindness, mercy, the Golden Rule. Nietzscheanism teaches hatred, cruelty, brutality, and the jungle law of Nietzsche's "blond beast," the alleged Superman. The textbook tells what each teaches; and then gives the "arguments" for each; and then leaves the student to choose which system of "values" he wishes to build into his life. When protest was made against this textbook, its publishers defended it for university use on the ground that it was "entirely neutral, impartial, fair, and open-minded in its presentation." Yes,

“neutral” in its attitude toward good and evil; impartial in refusing to indicate a choice between love and hatred; fair and equal in its praise of Nietzsche along with Christ; open-minded in entertaining the ideas of Christ and Nietzsche with the same receptivity.

“Nothing is unthinkable.” I listen in on the debates and discussions of students. They are giving equal consideration to the pro and con of such issues, “Why Be Chaste?”, “Is Companionate Marriage Desirable?”, “Is Sex Abstinence Harmful?” And then I look over the books and pamphlets recommended by “liberal religious groups.” I survey the textbooks highly recommended and widely used in carrying out the “sex education” of youth. I read what the “sexologists” say. And I find that the pro and con of immorality are presented in the same terms. The “advantages of waiting until marriage” are aligned against the “arguments for companionate marriage.” The case for each side is presented to the presumably “open-minded” youth who is supposed to weigh them carefully and then make his decision.

“Nothing is unthinkable.” I pick up some of the so-called “intellectual magazines” of our day. I find these so-called “magazines of controversy” taking up and seriously considering such live subjects as, “Should Abortion Be Legalized?”, “Is Mercy Killing Justifiable?”, “Is Communist Revolution To Be Condemned Along With Other Wars?”, “Should Homosexuality Be Permissible?”

I glance through the "mass-circulating" magazines on a little lower intellectual level—magazines of the confessional type which carefully pattern their "broad moral outlook" after that of the more "high-class" variety. This is the kind of question they raise in the minds of their millions of readers, "Was It Wrong For Me To Steal?", "Should I Be Blamed For Killing?", "How Could I Help Loving Other Men's Wives?", "Was It Murder For Me To Kill My Baby?", "Should I Be Condemned for Hating?", "Why Shouldn't I Hate God After What Had Happened to Me?"

"Nothing is unthinkable." The young person goes to a motion picture show, or reads a best-selling novel, and crime is made plausible; lust is glorified; immorality is condoned; blasphemy is made to appear "smart"; vice is extenuated. Then, he attends a modern university and is told that he must not offer "mental resistance" to any suggestion from any source. He is told that he must be "open-minded" to all ideas and to a consideration of all courses of conduct. He is told that the one unpardonable offense of an "educated mind" is to be closed to any side of any issue.

Our civilization is imperiled today because it is falling into the hands of a generation which has been led intellectually to entertain error, to tolerate lies, to be receptive to persuasions to evil, to be mentally hospitable to the forces which would destroy all civilization. Youth act impulsively, im-

petuously. They act tomorrow on the ideas which they entertain today. An idea in the mind of a young person today may be an act, an indelible deed written upon the pages of history tomorrow. The youth who today are mentally receptive to the idea "sexual abstinence is harmful" may be in hospitals or asylums tomorrow as a result of carrying out experiments along this line. Youth, by nature, are quick to translate ideas into action. Experimental thinking leads logically to experimental living.

Youth cannot learn moral restraint without first learning intellectual control. The stabilizing and disciplining of the conduct of youth cannot come until ethical sentries are put back at the portals of the minds of youth. Authority and discipline must be re-established in the intellectual realm before they can be made to prevail in the domains of either public or private life.

Civilization advances as injustice, vice, lust, and greed are suppressed. But these things exist, first of all and fundamentally, in the hearts and minds of men. They do not inhere in institutions. The evils found in our social, economic, and political system are not self-generated. The system did not produce them. They existed first as thoughts in the minds of men. Everything good and everything evil in the world was, in the beginning, a good or evil thought in the minds of human beings. Any civilization is simply the externalization, the

expression, of the mind of mankind which created it.

There will be more good in the world when there are more good thoughts in the minds of men. There will be less evil in the world when less evil prevails in the thinking of humanity. There will be more justice in the world when thought is trained more intensely to dwell on justice. Our civilization will be purified as the thinking of our people is purified. Truth cannot flourish unless lies are suppressed. Righteousness cannot prevail unless unrighteousness is suppressed. Truth and righteousness cannot rise to the ascendancy in the life of mankind unless untruth and unrighteousness are cast down and cast out, removed, from the mind of mankind.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*”*

*Philippians 4:8.

THE OPEN MIND AND THE EMPTY MIND

The most degrading and destructive force ever unleashed on mankind is high-powered false propaganda. Mass-production printing, the radio, the talking screen, have put in the hands of clever propagandists the means of spreading hate, superstition, and calumny on an unprecedented scale. The power of a lie has been multiplied. Before the radio, the lying demagog could not reach more than 60,000 people at once, even if he hired the greatest stadium in the nation. Now, he can reach 60,000,000 all at once!

It is the pressure and persuasion of false propaganda that has corrupted and degraded civilized men to the brute level in our day. It is the power of propaganda which has set whole peoples on fire with hatred and greed. It is by propaganda, rather than military might, that most nations have been conquered by the forces of hatred and lust, embodied in the Nazi, Fascist, and Communist movements. The mental poison gas of these false ideologies has wrought greater havoc in the life of humanity than even the deadly cargo of the Nazi bombing planes. The pen is still mightier than the sword. The printed word and the spoken word are more potent to change the life of man than any other agencies of regimentation.

If a nation would be made safe against the destruction of its civilization, it must do more than build military defenses against invading war machines. It must rear intellectual defenses against the invasion of alien ideologies. The borders of the mind must be fortified as well as the geographical frontiers. There must be created a type of intellectual gas-mask which will protect the mind against the poisonous ideas by which it otherwise would be polluted.

There must be built up an intellectual resistance to destructive ideas which are claimed to be "new" and "scientific." Health, whether physical or mental, is chiefly a matter of resistance to invading hosts of disease germs. The maintenance of soundness of mind or body depends upon the building up of vitality, the fortifying of all lines of defense. Every wholesome conviction, every upright opinion, every decent idea, held by civilized men is under attack by the forces of false propaganda. The average university student is apt to find his religious faith, his moral ideals, his patriotic zeal held up to ridicule and scorn by "smart" professors who teach that religion is superstition, chastity is stupidity, and patriotism is sophistry. The average radio-listener or magazine-reader or movie-goer is apt to encounter ideas which flatly contradict every decent and honorable conviction he has ever cherished. The ideals inculcated by the Bible and treasured as a priceless possession by Christians of all ages are today universally un-

the usual. Shall we fight on the
front or shall there be a general
war? Shall we give the South
a full and complete independence
or shall we give it a partial one?

[illegible]

It must be clear that the following proposition is formulated more in "negative" terms, as the negation of a law. The disjunctive proposition in French could not have allowed a similar statement in the French.

none considers it "unspeakable." They think about it, and talk about it. Thought-processes become colored by the pyrotechnics of inflamed passion. Soon, nobody knows just how, the idea is translated into action. What began as a random thought of one man's mind becomes a deed of murder participated in by a thousand men.

What Alexander Pope said of vice is especially true within the realm of thought, the laboratory in which behavior patterns are molded.

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The commission of a vicious act is usually caused by a rather involved process of the mind. A vicious idea is flirted with; it is mulled over; it is dwelt upon; it is entertained hospitably; it is consciously harbored; finally, it is acted upon. The great danger of the so-called "open mind" is that it encourages and facilitates a familiarity with ideas which are intrinsically wicked and should be instantly rejected and denied either a hearing or a "harboring" within the healthy mind. It is not enough that a vicious idea be condemned; it should never be countenanced, under any circumstance.

In every country, the creation of a state of "open-mindedness" on the part of the people, has given to subversive propagandists an opportunity

and "opening" into control of the nation's destiny. Germany had been one of the most enlightened, progressive, and civilized countries of the world. The German people had developed deep-seated convictions as to the eternal rightness of religious liberty, of educational freedom, of Christian principles. After the World War defeat and disillusionment, a strange voice began to be heard in the German nation. It was the seductive voice of pagan Nazism, denying liberty to church and to citizen, denying the things for which German culture had stood, denying the things in which Germans had believed. The people first hesitated; then they listened to this siren's song; then they yielded to its diabolical hypnosis. They were "open-minded" to the ideas of neo-paganism, to the claims and protestations and persuasions of twentieth century barbarism.

The cause of subversivism will always be taken up by shrewd demagogues. Lies will always be broadcast by smooth-tongued orators. Eloquence and plausibility will always lend themselves to an unworthy cause. The most effective arts of propaganda will always be put to use in the interests of dishonesty and deception; for these arts are themselves dishonest and deceptive. The most persuasive methods of propaganda will always be utilized by the most unworthy cause; for the simple reason that an honorable cause will not make use of methods which are dishonorable. The largest and most attractive promises will always

be made by the candidate who cares least about his reputation for keeping his word. The most swaying speech will usually be made by the candidate who has the least scruples about indulging in sly innuendoes, making false but impressive statements, appealing to prejudice. The radio speaker who refuses to arouse passions and inflame prejudices, who refuses to stir class or race hatred, is at a decided disadvantage. This was true in Germany, where Hitler's appeals to race hatred proved far more moving than his political rivals' appeals to common sense and common decency. In most countries, communism has been overwhelmed only by some form of fascism; and fascism has been overwhelmed only by some form of communism. In other words, one type of hatred has been overcome only by another type. Communism stands for class hatred. Nazism stands for race hatred. Both appeal to the greed of their followers. In Germany, Communism and Nazism advanced apace, for a time, altho Nazism finally won out. Other parties which appealed to common sense and common decency were lost in the shuffle.

It is quite clear that the subversive forces cannot be beaten at their own game. The nature and organization of modern propaganda is such that it cannot be as effectively utilized in the interests of Truth as of falsehood. The methods of modern propaganda cannot be bent to the task of spreading Love on the same basis as hatred. Demagoguery

cannot be made the means of advancing the cause of Justice to the same extent as injustice. The use of propaganda cannot be "reformed" or "purified"; but the power of propaganda to debase and to corrupt can be broken. The plague of hatred and greed spread by propaganda can be isolated and stamped out. The people can refuse to be diseased and destroyed by them. We can build an intellectual line of resistance against their infections. We can issue a new declaration of intellectual independence, and refuse to be controlled by propagandists in our thinking. We can again direct our own thinking according to our consciences and the Revelation of the Will of our God.

Despite pretensions to the contrary, the "open mind" is not an independent mind. It is a dependent mind—controlled by the influx of imported ideas. It is never a creative mind. It is a copy-cat mind—a carbon-copy of its own external intellectual environment. Such a mind does not think for itself; it merely receives whatever information or misinformation that professional propagandists wish to post upon it. The "open mind" is never productive; it is only receptive. When such a state of mental passivity prevails among the people, those who control the flow of propaganda control the channels in which thought is permitted to travel. The open mind is one which can be manipulated from without, which can be made to conform to the pattern of the form of propaganda to which it is exposed. It is easy to under-

stand why open-mindedness is popularized as part of the totalitarian technique for the enslavement of the people.

A noted college president in America has given this advice to incoming students. "As you enter this educational institution, you should leave at home all ideas and convictions you may previously have acquired. Come here open-minded — yes, and, empty-minded. Empty your minds of all the antique ideas with which they have been cluttered. From childhood up, your parents, your ministers, your friends, have taught you things in the name of tradition and in the alleged name of God. As a result, your minds are filled with rubbish. Purge them of their worthless contents. Come here, prepared to learn; prepared to find out what Science has discovered. Get rid of your prejudices, your preconceptions, your blind faiths, and blind loyalties. Forget what tradition teaches. Let us teach you what is true."

It is quite clear that the student who follows this advice puts himself completely under the mental control of the professors. He makes his mind a blank tablet upon which the professors alone are privileged to write. He empties his mind of everything derived from another source, and opens it to all that may be pushed in his direction by his instructors. Thus, his mind is colored and completely controlled by the educational environment in which he lives. If he attends a college in which evolution is presented in the name of

Scientific Truth, then he will be made into an evolutionist. If he attends a college in which Marxian socialism is presented in the name of "Science," then he will be converted to socialism. If he attends a college in which Aryanism or the theory of "Nordic superiority" is taught in the name of the science of anthropology, then he will be made mentally one with Hitler.

In totalitarian nations, the schools and colleges are obliged to teach government propaganda in the name of Science and Truth. The party which controls the government controls education. But the control of education cannot completely regulate the thinking of youth, unless independent-mindedness is successfully combated in favor of a false "open-mindedness." No system of economic regimentation can endure unless it is based on intellectual regimentation. Dictatorship makes the citizen totally dependent upon the government. But the citizen cannot be reduced to total dependency so long as he retains a fair degree of intellectual independence. His intellectual environment may be regulated, but his mind cannot be regimented, unless he is willing that it be made simply the reflection of his intellectual environment.

Anarchy is the forerunner of dictatorship. Lawlessness leads to regimentation. A people who refuse to discipline and govern themselves will end up by being governed and disciplined by an all-powerful tyrant. These axioms hold within the mental realm. Youth is promised complete

mental unrestraint, absolute intellectual lawlessness, in the name of an "open mind." As we shall see more fully later, anarchic "freethought" is a sham and a delusion. The "open mind" is a trap and a snare. The cultivation of this mental attitude delivers the student into the hands of petty intellectual autocrats who want to regulate his thought and run his life for him. The creation of this form of mental passivity delivers a free people into the hands of the dictators, who are intent on regimenting minds as well as machines. Intellectual anarchy is the parent of intellectual dictatorship.

Our fathers heeded the voice of conscience and the Word of God. They accepted in their own thought-lives the discipline of conscience and the dictation of God. Today, the civilization which they built in this country is under attack by those who defy the command of conscience and deny the counsel of God. At the disposal of the enemies of God and decency are all the arts and devices of the greatest propaganda machine ever assembled on earth. The eye and the ear are everywhere appealed to on behalf of persuasions to loose-living, to wrong-thinking, to false ideas, and to low ideals. Every color of the rainbow, every trick of artistry, is utilized to add allure to the pagan way of life. Alcoholism and atheism are taught "in the name of Science." Whiskey and cigarets are advertised alluringly as Science's recommendation for "steady nerves" and "clear

heads." Near-nudity and revolting paganism are recommended in the name of health and hygiene. Divorce and companionate marriage are suggested as "wholesome roads to happiness." Class hatred is eloquently stirred in the name of democracy. Animalism is taught in the name of "new religion." Communism is camouflaged as a movement to help the "underprivileged." Greed is encouraged in the name of the "more abundant life." Every sound idea, every wholesome conviction, every pure thought, every high ideal, every Truth of God, which is our intellectual inheritance from our Christian forefathers, is under attack. Decency, Truth, and Righteousness are being assailed by an underhanded and farflung propaganda, which seeks to overwhelm the race by filling men's minds with artificially-engendered greed, lust, hatred, and enmity.

Science has put these new inventions and instruments of high-pressure propaganda at the disposal of evil-minded men who have the capacity to utilize them. We cannot, perhaps, smash the propaganda machine. But we can save the minds of men from being distorted and debased by its operations. We can cease to be helpless victims, pathetic creatures, ruled by the forces which control our intellectual environment. We can be lords of our own intellects, masters of our own minds. We can refuse to be delivered into the hands of the mental autocrats.

We can refuse to let our minds be made "public property" to be tenanted, occupied, and decorated by others. We can refuse to stage mental "open house" for those who want intellectually to enslave us. We can make our minds our own—and our God's. We can develop a new concept of intellectual integrity. We can guard our minds against poisonous ideas, as we would our stomachs against adulterated food. We can be as particular about the minds as about the homes we live in. We can put ethical sentries at all entrances and close out visitors who come spreading filth and hate and untruth.

We can close our minds against the persuasiveness of the false propagandists. We can close our minds against the agitators for hatred and violence. We can listen to the voice of conscience and of God. We can turn a deaf ear and a hermetically sealed mind to the loud-speakers of hate and the peddlers of the poisons of subversivism.

Therein lies the hope of America. Other nations have succumbed to the diseases spread by cunning propagandists. Other peoples have permitted themselves to be regimented in thought, and then in life. But America can be saved if our people will intellectually insulate themselves against the revolutionary electric current of fifth-columnist propagandists. Liberty, Love, Justice, Decency—the things for which our fathers died—can yet be preserved if we build a resistance against the diseases which would destroy them.

The greatest challenge to American youth today is that they will embrace a new concept of intellectual integrity and independence. Let us refuse to submit to mental regimentation. Let us close our minds to the agitators and agents of cupidity, covetousness, communism, and carnality. Let us turn back—back to the old paths—back to the old ways.

Let us be independent—of what men may think and what men may say. Let us scorn the counsel of the false prophets, the specious demagogues, the would-be dictators, and the pseudo-scientists. Let us turn away from the false counsellors of this age. Let us turn again, with open minds and open hearts and open ears, to the Truth which comes from God: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."*

*II Corinthians 10: 5.

THE BROAD MIND

Next to "openness," "broadness" is the quality of mind most sedulously sought after by the mental tailors of modern youth. To these intellectual styl-ists, it does not matter that the so-called broad mind is usually a flat one. A river which is arti-ficially broadened will lose in depth precisely what it gains in breadth. The undue widening of the channels of thought has, in many cases, tended to dry them up. It is possible to spread thought so thin over a vast variety of subjects that it does not adequately cover any phase of intellectual life. No intelligent person will defend deliberate narrow-mindedness. But the problems of our day do not result from narrow-mindedness; rather, they are chiefly produced by shallow-mindedness. This is the age of the superficial mind. It is an age of intellectual adventuresomeness and experimental-ism. We wander about, mentally, in all directions. We explore in a casual and even careless way the outer fringes of all issues. But we seldom go to the bottom of any question. A smattering—or sprinkling—or scattering—of knowledge over a wide expanse is considered more important than a deep penetration in any narrowed and special-ized area. Information is widespread, but wisdom is obscured. For, information lies on the surface of any intellectual stream; but wisdom gathers

only at its depths. That is why education has come to be identified with mere information, rather than real wisdom. Someone has estimated that our store of information has grown so great that a student would need to remain in college for twenty-five years to absorb all of the available supply. But even then, he would not be learned; he would only be informed. He would not be educated—if by being educated we mean being equipped to think for one's self, rather than simply being filled to overflowing with the thoughts of others.

Bloated "broad-mindedness" usually produces flatness of personality as well as of intellect. The art of conversation has fallen into decay in our day because men think broadly and speak widely, but they do not think deeply or speak incisively. Broad minds are always produced in mass quantities. They all are molded according to uniform specifications. They all are standardized, undifferentiated. Intellectual individuality is achieved only by the mind which grows downward rather than spreading outward. Mental personality is attained by digging deeply rather than scattering widely. The bigot is never as big a bore as the skeptic. "I will listen to any man's convictions," said Goethe, "but pray keep your doubts to yourself."

A famous educator has said that, in a scientific age, all conclusions are tentative. Therefore, we should never arrive at convictions, but should be content merely to hold ever-changing opinions.

Opinions are a drug on the market; they are always "public property." They circulate through the press and the radio. They go in one ear and out the other. They are repeated and recited by a million men on a million street corners, a million times a day. A man who merely retails and repeats the passing opinions he may have picked up at one place or another—such a man is not likely to find many who will listen to him for long.

It is the man with deep-seated, well-thought-out convictions who has intellectual individuality and mental personality. Only convictions are personal, individualized—mental "private property." Only convictions belong to the individual. They are part of him. They are the product of his own thought and tears and sweat and blood. They are the things for which he will sweat and sacrifice, and—if need be—bleed and die. Convictions don't exist on the surface of the mind; they are rooted in the depths of one's being. They don't come in by way of the ear-gate or the eye-gate. No one ever came into possession of vital convictions merely by maintaining an "open mind." Convictions must be created from within—not imported from without. An opinion is converted into a conviction only when something happens within the heart and soul of the believer. Opinions are standardized; only convictions are individualized. A million men may share the same conviction. But it is never quite the same thing to any two of them. It belongs

exclusively to each individual as much as though it were his alone. It is the product of spiritual, as well as intellectual, creativity.

The artificial broadening of one's mind frequently has a tendency to diminish, if not destroy, the very capacity for creative mental endeavor. It seems to be painfully true that being "broad-minded" merely means being "fat-headed." Of course, a mind can be cosmopolitan and creative at the same time. But it cannot retain creative capacity if it is permitted to be warped and distorted by the mental stylists who insist that no set of ideas can be held to the exclusion of opposite ones, that no mental conclusions can ever be accepted as definite and final, that one should eschew convictions while ever changing his opinions, that one can never believe anything for certain because there is always as much to be said on the other side as on the side to which one may adhere.

Like the "open mind," the popularly designed "broad mind" outlaws conscience from custodianship over thought. It refuses to make distinctions on the basis of right and wrong. It assumes that "there is as much to be said on one side as on the other." It refuses to recognize that to be "broad-minded" on a moral issue is to be immoral. There can be no countenancing of "two sides" to any ethical question. On a question of morality, it is impossible to consider more than one side. To be sure, there are two sides: the right side and the wrong side. But one can give consideration to

one side only. If he so much as countenances the wrong side, he repudiates the right side. If he so much as looks on impurity, he ceases to be pure. He can be right only by being completely right; and he can be completely right only by absolutely shunning the wrong. Devotion to the right requires intolerance of that which is wrong. Indeed, tolerance itself cannot be tolerant of intolerance.

To be sure, the cause of evil will always present a most plausible case on its own behalf. Satan himself is said to be an expert at quoting—or misquoting—Scripture in an attempt at his own justification. Criminals will always offer excuses and explanations in an effort to make it appear that wrong was right, that stealing was justifiable, in their case. Aggressor nations will always prepare the longest “briefs” absolving themselves from blame for acts of violence against innocent peoples.

But are we to be “open-minded” in hearing, “broad-minded” and “charitable-minded” in weighing, and “tolerant-minded” in considering the clever case presented on behalf of evil and vice by their spokesmen, apologists, and propagandists? In the very nature of common sense, I think we cannot. The pure mind which opens itself to impurity, ceases to be pure. The chaste mind which “weighs” the “arguments against chastity,” ceases to be chaste. The good man who permits his mind to tolerate thoughts of evil, ceases

to be good. Virtue which consorts with vice, ceases to be virtue.

A famous bishop once said, "The laws of God are to be obeyed, not debated." For, to debate the laws of God is to act on the assumption that they are not the laws of God. In their very nature, the laws of God are not subject to debate. To debate a moral issue is to deny that it is a moral issue. For an issue to be debatable, it must have two sides; and there cannot be two sides to a moral question. The attitude of "broad-mindedness" which assumes that there are two sides to all questions has the effect of divesting all intellectual life of ethical content. All ideas are treated on the same level, are measured by the same standards, are experimentally handled in the same way. Every issue of life is decided on the basis of the calculations of the mind rather than the imperative of conscience. No distinction is made between an intellectual issue and a moral issue—all are brought within the same range of argument. Thus, students in high school and college will be led to debate, "Is Chastity Necessary?", along with, "Is Foreign Trade Necessary for American Prosperity?" Thus, even when the "argument for chastity" is won, it is lost. One may "calculate the costs of unchastity" and decide that abstinence is necessary. But true chastity is not calculating. It is simply not chaste to weigh and calculate the "advantages and disadvantages of immorality." You cannot sustain the case for Morality by an

appeal to dollars and cents, gains and losses, "practicality and expediency." It is undoubtedly true that "honesty is the best policy." But the man is dishonest who is honest for this reason alone. He is dishonest in his honesty!

Utilitarianism, hedonism, pragmatism, "relativism," and the other systems of ethics currently taught in our major universities are themselves unethical. They are not *systems* of ethics but *substitutes for ethics*. To choose a course of conduct on a calculated basis of "whether it pays," "whether it works," "whether it is successful," "whether it is satisfying," "whether it leads to happiness" means to eliminate all ethical considerations. Even a liar will tell the truth when it pays him. Even a crook will go straight so long as it is profitable. Utilitarianism substitutes an intellectual standard for a moral one. It determines conduct on the basis of what "works" and what "pays." The person who violates its code is not "immoral," but foolish. The person who most carefully follows the utilitarian code is not righteous, but "smart," capable of clever calculation.

The prevailing states of "open-" and "broad-" mindedness have produced a dangerous state of *unmorality*. Moral issues are ruled out of intellectual life. Doubt has been raised as to the very existence of ethical verities. Other ages may have been characterized by as much, or even more, vice and immorality. But no other age had so obscured and blurred moral distinctions as to be in igno-

rance of the very fact that there is a difference between vice and virtue, good and evil—a difference which is much more deep-seated than shifting lines superficially laid down by scheming and calculating men seeking their own profit and advantage. Other ages may have been thoroughly *immoral*. Ours is the first to be totally unmoral in both thought and action, in so far as the general attitude is concerned. The modern mind-fashioners have created a moral “no man’s land.” The Light which comes from Heaven has been obscured. The Word of God has been ignored. The Voice of Conscience has been silenced. Reeling in unrestraint, wandering with wild abandon in all directions, we are lost for lack of the ancient landmarks and abiding standards. It was some years ago that Dr. John Dewey, whose theories now virtually control American education, wrote his celebrated treatise on *Ethics*.

According to Dr. Dewey, there are no set and immutable and eternal standards of right and wrong. What is right in one age is wrong in another. Circumstances may make right wrong and wrong right! There is no real difference between good and evil; but good becomes evil, and evil becomes good, as conditions of life are changed. This is the renowned theory of “relativity” as applied in the ethical realm. Moral values are as unpredictable and capricious as a chameleon; they assume color and significance according to the setting in which they are found.

Teachers of ethics pass over the question, "Is it right or wrong?" Such a consideration is old-fashioned and irrelevant. "Moral conduct" is determined only as such questions as these are asked, "Is it 'smart'? Is it fashionable? Is it 'being done'? Is it profitable? Is it expedient? Is it healthful? Is it 'social'? Is it enjoyable? Is it practical?"

The calculating person is always a petty personality. Paradoxically, the man who boasts of his "breadth" of mind is usually a very narrow and stunted personality. A big head never goes with a really big character. A man is big as his convictions are big. He is great as his ideals are great. A man is bigger than his opinions; but if he has convictions, they are bigger than he is. One difference between opinions and convictions is this: we hold opinions, but convictions hold us. We change our opinions, but our convictions change us. A great man is a character who has been changed and transformed and ennobled by mighty convictions which shape and mold his life and future. A great character must have convictions for which he will stand, and fight, and struggle, and die. He must be loyal to his ideals. He must never doubt, never question, never compromise. His mind must be closed against all misgivings. His mental face must be set against all counsels to disloyalty.

True manhood must possess a profound capacity for moral indignation. A man is not a man who

sits idly by while injustice enthrones itself, while vice flaunts itself, while the weak are trodden down. There are situations which call for action rather than deliberation. There are decisions which should be reached on the basis of the imperative of conscience rather than the calculations of the intellect. There are things which we must believe, even though the evidence for them be lacking. There are things which we must refuse to believe, even though there seems to be an abundance of evidence in favor of them. The man of faith must, at times, be above intellectual processes. He must trust even when there is ground for doubt: "though he slay me, yet will I trust him." He must know how and when to close his mind as well as to open it. He must know how and when to disregard that which seems plausible, expedient, wise, and profitable. He must know when and how to be narrow-minded as well as broad-minded. He must be able to make his mind so narrow that it cannot contain an idea which sets itself up in opposition to the side of Truth, of Justice, of Righteousness.

One of the principal objections to the "open mind" is that it possesses no power of discrimination. It has no filter. It admits and accepts all ideas regardless of their character. The main trouble with the "broad mind" is that it, too, lacks both taste and discrimination. It regards all issues as being of the same nature, to be treated in the same way. It runs all ideas through the same

hopper. It is a slave to standardization and uniformity. In the intellectual sphere, all hills and valleys must be ironed out. All intellectual terrain must be as broad as it is flat. There can be no variety or differentiation. In the mania for uniform broadness, there is permitted no soaring to lofty intellectual heights and no plunging to profound depths. The road to knowledge is presumed to be uniformly wide and unending. It is forgotten that, "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

The "broad-open" mind fails to recognize that truth is qualitative, rather than quantitative. According to this attitude, truth is achieved by a process of accumulation, rather than selection, of ideas. Ideas of any and every kind and character are consumed in wholesale quantities; then the ill-digested mass is weighed, analyzed, and classified. There is no process of elimination; the totality of the undigested ideas is retained within a mind sufficiently "broad" to house them. Truth is deemed always to be approximate and imperfect. No idea is entirely true or entirely false. There are no whole truths or whole lies. There are only fractional truths—which are partial lies; and fractional lies—which are partial truths. There is no black or white—all is a pale, dull

* Matthew 7: 13-14.

grey. In so far as the "broad-open" mind arrives at truth even in a "relative" and "tentative" form, it does so on the basis of compromise and counterbalancing between the two sides which present themselves on any issue. A mass is accumulated on each side, and the balance is turned one way or the other according to the preponderance of mixed information and misinformation which may be assembled in one direction or the other.

The mind molded according to the Bible pattern regards truth as being qualitative, to be arrived at by a process of selection and elimination. Error everywhere abounds. Counterfeits of truth present themselves on all sides. The real article is rare and precious beyond compare. Erroneous and evil ideas must, in the first place, be resisted. The entrance of the mind must be barricaded against them. The mind itself must constantly be purged of that which is contrary to the Truth of God. Our minds must be selective — quick to choose and to hold those ideas which are in accordance with God's Word; quick to reject or expel any thought which challenges Divine Revelation. The point is not to see how much the mind will hold; but to be vigilant in guarding the purity, and truth, and merit of that which it does hold. The "broad-open" mind is concerned exclusively with absorption; the Christian mind is concerned equally with elimination. The "broad-open" mind is one in which the weeds of falsehood and the flowers of truth are permitted to grow together,

without interference. The Christian mind is zealous to root out the weeds, in order that the flowers may grow.

The Christian believes that God has spoken on all subjects that vitally concern the life and conduct of men. On all important issues, God has declared His stand. On essential matters, the Christian is concerned only with what is God's side. There cannot be any side except God's side. There cannot be any truth but God's Truth. There cannot be any righteousness but God's Righteousness. The laws of God are to be obeyed, not debated; for one of the laws of God is that His creatures shall not question His Righteous Rule. We are to trust and believe Him. There can be no two sides to sin. Sin is an affront to God. And both our consciences and God's Word tell us that it is a serious affront to God to suggest that He is not All-Good, All-Wise, and All-Love. What God says is all-wise and all-true. His Side is 100 per cent right.

The Bible teaches that men should seek, and by Faith they can possess, "the mind of Christ." The mind of Christ recognizes only the Truth and Wisdom and Righteousness of God; it recognizes only God's side of any vital issue.

The "open-broad" mind is in conflict with the Mind of Christ.

Let the student and the adult choose today which he wishes to make his own.

THE ONE-TRACK MIND

"A double-minded man is unstable in all his ways." (James 1:8)

According to the mental fashion faddists, the well-turned-out mind must not only gape from "openness" and waddle from "broadness"; it must meander aimlessly and endlessly on a vast network of "multi-tracks." It may go in circles; it may get lost; it may end up nowhere; it may not end up at all. (This is unimportant so long as it displays and utilizes the multi-channels of an intellectual labyrinth.) The purpose is never to "go anywhere in particular," let alone arrive at any particular destination, in one's thinking. The only point is the pointless one of traveling widely and rather blindly in as many directions as possible.

The one unpardonable violation of modern intellectual etiquette is to confess to the possession of a "one-track" mind. The "one-track" mind is supposed to be the tell-tale sign of the fanatic, the barbarian, the bigot, the moron, and the fool. Of course, it can be contended that one can go a long way on one track. But this consideration is irrelevant since the streamlined "whirligig" conception denies the desirability of achieving any conclusions in one's thinking. The "modern mind" operates like perpetual motion harnessed to a

merry-go-round. It never stops moving, but it never goes anywhere.

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m2:2
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The multi-track mind never has a "main line"; rather, it consists of a multiplicity of spur tracks which start anywhere and end nowhere. It is a maze of blind alleys and dead ends. Millions of modern people are floundering in mental confusion and chaos, befuddled and bewildered, because they have permitted their minds to be converted into multi-tracked wildernesses. They live, mentally, in a mystifying madhouse. Their minds are always upset, always unstable, always unsettled, as they have endeavored to conform them to the pattern of an intellectual labyrinth. The idealization of the multi-tracked mind has produced a profound modification in the lives of millions. It has meant a vast dissipation of human energies in a multitude of frivolous, fantastic, and futile pursuits. It has meant the unsettling of our whole way of life. It has detoured and derailed countless lives originally directed unto a lofty purpose; now entrapped down blind alleys.

As Dr. Fulton J. Sheen has pointed out in his *Freedom Under God*, men fail to achieve "the transcendent goal of life" because they are concerned with a myriad of minor goals. They miss the higher goal because they pursue in circuitous manner a multitude of lower goals. "The reason for so much unhappiness in the world today is the substitution of purposes instead of a purpose; petty, trifling goals instead of the eternal goal.

Men were made to fly to the heavens but they clip their wings and grovel in the dust. There arises a tremendous disproportion between the Life, Truth, and Love for which they were made, and the fleeting pleasures, half-truths, and satieties with which they are momentarily satisfied. . . . Instead of unifying all his energies, political, social, intellectual, emotional, spiritual, and physical, under *one command* and for *one purpose*, he allows each of them to run pell-mell in any direction, disrupting the unity of his being, and creating a state of civil war within his own heart making it as complex as the devil, who when asked his name replied: his name was 'legion.' "

The highest goal of life must be Eternal Life. The highest goal of thought must be the attainment of Perfect Truth. The highest goal of the human being must be the Divine Being. The highest goal of knowledge must be "the saving knowledge of our Lord Jesus Christ." The highest calling of man must be to know, to love, and to serve his Creator. The loftiest career must be "to be like Jesus." The Christian is not ashamed to be stigmatized as a victim of "one-track" mindedness. In his intellect, he deliberately designs a single street which permits only of one-way traffic; and this single thoroughfare leads to a single destination—to the throne and Truth of God. He thinks and lives in just one direction—Godward. He has no goal but the *highest* goal. He has no purpose but the *highest* purpose. He has no calling but

the highest calling. He wants no career but the highest career. He has no time for the mean and the mediocre. He is a Perfectionist. He thinks in just one direction: Perfect Truth. He lives in just one direction: Perfect Life. He travels only one road: the Perfect Way. He knows that Christ is the Way, the Truth, and the Life. "For me to live is Christ."* To possess Christ and be possessed by Him—that is the purpose of life; and besides this Supreme Purpose, there is no other. Heaven is the Christian's destination. And he is not concerned with going anywhere else—in thought or in life. He doesn't want in his mind a channel which detours thought into any other direction.

*molt + track
+ track
leaves
side
track*
The Apostle Paul deliberately closed and narrowed and canalized his mind, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." Paul had a well-rounded education. He could have thought broadly and talked widely on social, economic, political, and philosophical subjects. But he conscientiously confined himself to his Incomparable Theme: Jesus Christ and Him crucified. Paul could have gone about giving advice and spreading propaganda as to how the social, economic, and political system might be changed according to communistic standards. But he carefully confined himself to his one high calling: to turn men "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheri-

*Philippians 1: 21.

tance among them which are sanctified by faith that is in me."

But today, in certain religious circles, no young Timothy who sought to walk in the steps of Paul would be considered qualified to occupy a prominent or "fashionable" pulpit. The "modern" minister must not "narrow" his knowledge to conform to Scriptural standards. He must have a "world view." He must not confine himself to the preaching of the gospel of Christ. Indeed, he may be expected to give book reviews, to comment on politics, to analyze the prospects of world peace, to offer a panacea for labor disputes, to recommend "good" movies, to offer suggestions on how to win friends and influence people, to explain the "new psychology" and the Einstein theory, to conduct a birth control clinic, to lecture the youth on sexology, to evaluate radio programs, to give "hints on hobbies" and recommend games for children, to keep his "flock" abreast of the "trends" in the newer schools of poetry, economics, sociology, anthropology, philosophy, etc.

The "modernist" minister is usually a second-rate book-reviewer, a fourth-rate political commentator, an nth rate analyst of international developments; his knowledge of history and economics is usually *nil*; and his rating in the fields of sexology and psychology is frequently sub-zero. What kind of preacher he is, if indeed he is a preacher at all, usually remains a mystery, while he keeps himself lost in the borderlands of the

"social gospel." The low intellectual repute into which the modernist minister has fallen is the direct result of his dabbling in a bewildering variety of subjects which no single mind could hope to master in a dozen lifetimes. It is easy to understand why the modernist pulpit has lost its power and why the modernist pulpiter is covertly held in intellectual contempt by his own parishioners. The business man in his congregation is quite sure that he knows more than does his pastor about economics. The labor leader in his congregation feels far superior to his pastor in his knowledge of the problems of labor. The high school teacher of literature is complacently certain that her pastor is way behind in his reading and is far afield in his interpretation of literary trends. The teacher of science is painfully aware of his pastor's pathetic deficiencies in this realm of knowledge. The buck private smiles behind his hand as his pastor discusses military strategy and indulges "prophecies" as to who will win the war. The high school student slyly suspects that his pastor has been unduly influenced by reading the wrong kind of books on sexology. And the doctor is embarrassingly conscious of how much of what his pastor knows about birth control isn't so!

The modernist church has substituted minor purposes for its Major Purpose. The Church of Christ never had any Real Purpose save that of the salvation of the souls of men. The only Real Purpose of the Church is to show men the way to

Heaven, to teach them the Truth of God, to bring them into a saving knowledge of the Lord Jesus Christ. True, the Church did minister to the poor; it did feed and clothe the hungry; it did comfort the discouraged and the bereaved. But all these, and many other, minor functions were incidental and subordinate to the Great Purpose: the saving of souls.

The modernist "reconstruction" of the Church has magnified these minor and subordinate functions, while obscuring the Real Purpose. The "social gospel" has overshadowed and blurred out the spiritual gospel. The soul of man is ignored, if its very existence is not questioned or denied. The spiritual side is passed over, while the physical side is exalted. The building of a "new social and economic order" is preached and propagandized, while the Kingdom of Heaven is regarded as a myth or vain hope. This present brief and fleeting life is regarded as being at least equal in importance with the life everlasting. Time is equated with eternity. Utopia on earth is weighed at least equally with Heaven itself. Physical comfort now is as highly evaluated as endless and infinite bliss in the hereafter. The elimination of the slums is made an objective of equal merit with the keeping of precious souls out of hell. The feeding of stomachs is counted at least as important as the nourishing of souls. The spreading of "scientific truth" is placed on a par with the preaching of the Truth of God. A knowledge of "world affairs" is

counted as worthwhile as a grounding in the Word of God. As much time is given to psychology as to prayer. Socialized medicine is valued as highly as salvation.

Paul was content and determined to know nothing but Christ. The modernist, however, considers himself uneducated if he limits his knowledge to the Bible. Christ has no pre-eminence in the modernist scheme of things. One of the most "fashionable" modernist churches in the nation is decorated—or defaced—with a ring of statues of "great men." Darwin, Einstein, and a dozen others are given equal and exact eminence with the Lord Jesus Christ. If one listens to the "sermons" of the modernist spokesmen, he hears Confucius, Buddha, Gandhi, Spinoza, Plato, and a hundred other pseudo-religious or pseudo-scientific leaders quoted in the same breath and with the same authority as God Himself. Modernism is a new form of intellectual and spiritual polytheism. A score of interests and a score of gods are served with the same widely divided and tenuous "loyalty."

— ("Ye cannot serve God and Mammon.")

The outstanding development in the life of our generation is the derogation of the Heavenly goal and the displacement of the Religious ideal as the commanding and controlling force in the life of men. As Dr. Henry P. Van Dusen has pointed out, "To the older generation, religion if regarded at all was the most fundamental and indispensable of

life's concerns, certainly outranking national loyalty and perhaps even family loyalty. It would be quite untrue to say that religion pre-empted all of life, except among fanatics; there was much beyond its immediate purview and influence. But its position was central; it stood at the core of life whence all else proceeded. And its title to that status was beyond dispute. One might refuse religion sovereignty within one's own life, one might become careless in one's church loyalty and religious practice; but one hardly questioned religion's rightful place. To the younger generation, religion is one *among the secondary or incidental interests in life*. It is roughly parallel to politics or art or mathematics or psychical research or music. Not infrequently it is thought of as something tacked on to the normal business of living—to make life more beautiful or more comfortable or more happy; or, it may seem, more exacting, more difficult, more unpleasant. At best, *it is one of a multitude of matters in which one may take interest if he chooses*; but he need feel no compulsion to do so, for life is often very full and satisfying without religion.”*

Or, as another has said, “*Religion has become an elective in the university of life.*” Religion is “*now considered a legitimate and admirable pursuit for those peculiarly constituted persons who have a natural bent in that direction.*”**

* *The Plain Man Seeks for God*, by Henry P. Van Dusen.

** *The Ground of Faith and the Chaos of Thought*, by O. C. Quick.

Christianity as Paul taught it is seldom practiced even among professing Christians. There is no sense of supreme loyalty to the Master. There is no subjugating of every thought to Him. There is no subordinating of every interest to His Cause. Conflicts are worked out, not by conquering through Christ, but by compromising His Truth and His Command. "Modernist" Christians seem to think it entirely fitting that they divide their Sundays between the golf links and the church pew. A multitude of conflicting interests—the desire to make money and the desire to be holy, the desire to be self-indulgent and the desire to be spiritual, the desire to read "best-sellers" and the desire to study the Scriptures—all are settled on a 50-50 basis. The ambition to be "successful" and the desire to go to Heaven are evaluated about equally and pursued with equal vigor. (Obviously, they are not mutually exclusive. But, certainly, the latter should be transcendent, overshadowing, supreme.) The modernist Sunday School teacher, often as not, aspires to marry well, to be an expert at bridge, to be "popular," and to wear her clothes well—she aspires to these goals as heartily as she does to the objective of winning souls to Christ.

It is not only in the religious realm; everywhere, higher and supreme purposes are defeated by the competition of ~~mean and lowly~~ strivings. Many a modern mother cannot decide whether her highest goal is to rear her children worthily, attain to

social position and prestige, pursue a "career" outside the home, or write the great American novel. Many people present the same state of confusion as the "modern drugstore"—which has the appearance of dealing in everything except drugs. People possessed of immortal souls are concerned with everything except the saving of their only priceless and imperishable possession.

"A double-minded man is unstable in all his ways."

The relationship is readily recognized between "double-mindedness" and "double-dealing." A "double-cross" cannot take place on a one-track mind! The man who "two-times" his wife, his country, or his Creator can trace his trouble to the possession of a dual-tracked mind. The man who is divided in his allegiance is always diffusive in his thinking. We cannot live straight unless we think straight. Thoughts mold character. A straight mind must be a single-tracked one. A crooked mind must always be a labyrinthine, multi-tracked one. As a man thinketh, so is he. Modern people so often make a mess of their lives because they are mixed up, tangled up, in their thought processes. Confusion of thought makes for a chaos of conduct which produces corruption of character. The double-tracked mind creates a double-dealing character. Duality of thought produces a dual-loyalty to God, wife, or country, which is no loyalty at all. The man is false to his Creator who endeavors to serve God with one part of his mind

and being, while betraying Him with another. The man is a traitor who thinks "American" with one track of his mind, while following some foreign "ism" with another.

A great deal of moral depravity in our day is the result of mental confusion created by multi-track minds. It is usually a pose, but may be genuine in some cases: the familiar story paraded through the divorce courts and pulp magazines. A man cannot help himself: he loves several women all at once. One satisfies his "emotional side"; another suits his "intellectual side"; and a third stimulates his "imaginative or artistic side." He is so "broad" in his interests, so varied in his pursuits, that he just cannot be confined within the institution of monogamy. As I suggested, it may be a pretense—but one which fits into the pattern of the diffused and divisive mind, and is inevitably associated with it. The multi-tracked heart seems to be the by-product of the multi-tracked mind.

The spirit of compromise is usually the spirit of cowardice. The "broad, many-tracked mind," by its very instability and shiftiness, is bound to work a degeneration of character. Courage, tenacity to ideals, unselfishness, service of a Great Cause, all are the result of possessing a mind which drives towards its unswerving and solitary goal with a singularity and singleness of purpose which brooks no opposition and tolerates no interference. Paul was determined to know nothing but Christ and Him crucified; he was determined to do nothing

but win his fellow-men to his Savior. If he had entertained any other purpose or interest in life, he never would have endured what he did to advance this one supreme purpose and interest. In II Corinthians 11: 24-27, he records: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

No man ever went through suffering and torture, who thought there might be another way which was just as good. No man ever underwent martyrdom, who thought there might be some other "interest" or "purpose" or "goal" in life than the one he had determined upon. No man ever died for a Cause, who thought there was "another side" to it than the one he had taken. (Voltaire talked about defending to the death ideas in which he did not believe. But Voltaire was always careful to flee to sanctuary whenever he deemed himself to be in danger for his own ideas, let alone someone else's.)

All brave deeds have been done by men who had one-track minds which carried them to one outstanding conviction. Our fathers bled and died according to the principle, "Give us liberty, or give

us death." Yes, they would be catalogued as fanatics by the mind-stylists of our day. But theirs was the kind of fanaticism without which civilization would never have been born. Liberty was a supreme and incomparable value. There were no two sides to the matter. They had single-tracked minds which carried them with resolute determination in just one direction: to the achievement of liberty or to death in the battle on its behalf. They were not open to the argument that security is, perhaps, to be preferred, especially if liberty entails uncomfortable sacrifices.

Our fathers wanted liberty for themselves and for all men, and all generations. "Where liberty is not, there will I make my home." This is not the attitude of the "liberals" and "freethinkers" of our day. They have double-tracked minds which, while professedly devoted to the cause of liberty, have a capacity for backfiring and backtracking when the going becomes too rough. Liberty is not a supreme value to them. When they found the cause of liberty under attack in their homelands in Europe, they abandoned the cause and became "refugees." Their minds were open to the suggestion that there are other interests in life to be pursued than taking a stand in defense of righteous principle. Some of them seem to have espoused the comfortable philosophy that it is better to make an easy living delivering lectures and writing books in America than to fight for

the right, and if need be, die for it, in their native lands.

Heroism is the exclusive product of single-mindedness. Courage is the exclusive product of single-mindedness. Unselfish achievement is the exclusive result of those who have refused to turn back, refused to follow another course, refused to swerve from the steep and narrow path which is laid out before them. The way of Righteousness and Truth is a narrow way. There is no "alternate lane." There are no detours. There are no short cuts. Loyalty and courage and devotion and reverence are the qualities which keep one on this narrow path. And these qualities are not found in him who wanders from it.

The question may well be asked: Was any worthy and arduous task ever achieved by a man who was not single-minded? Indeed, have not most great achievements been the handiwork of men with just one great idea—one "magnificent obsession"? Consider the great inventions that have enriched the life of mankind. Was not every one the product of a man looked upon as a fanatic by his fellows? It takes more than genius to accomplish a great purpose. A man must have one overwhelming idea—one great idea which blacks out all others. He must have a one-track mind which will not move in any direction other than toward the fulfilment of his fixed purpose. He must have a mind closed to all suggestions of doubt and discouragement. He must be too narrow-minded to

countenance the "other side" of the issue. He must *know* that he is right. The death of genius is demoralization of purpose, diffusion of interests, dissipation of energies into sidelines and detours. The destruction of genius is the following off after will-o'-the-wisps.

True intellectual individuality is achieved as one mighty idea is personalized and perfected by the mind which holds it. The pitiable phenomenon of "dual" or "split" personalities is exceptionally prevalent in our day. One wonders if there is not some relationship between the splintering of the intellect and the splitting of the personality! Certainly, there is a connection between duality of mind and duality of personality. The diffusive intellect must tend to produce a divided personality. There can be no real integration of personality without thoroughgoing integration of intellect. There can be no unity and purpose in life unless there is first unity and purpose in thought. It has been said that a great institution is the shadow of a great man. A great man is the shadow of a great thought.

It is true, of course, that a petty or warped obsession will make a petty or warped personality. Only a high ideal uplifts. A low one casts down. Men grovel under the domain of a mean and unworthy ideology. On all sides, we see individuals who are made narrow and petty and mean and insignificant because they have hitched their wagon to a garbage truck instead of to a star. But it is

the low character, not the singularity, of thought, which dwarfs and degenerates. It is lack of quality, not lack of quantity, in ideas and interests which distorts and debases the personality. A man leads a pointless life because he has just one petty purpose: playing billiards, let us say. Well, his lot is not improved by giving him a plurality of petty purposes: playing poker, blackjack, and peewee golf, as well as billiards! A man's spiritual life is stunted because he is obsessed with the single idea of making money. Well, he does not find liberation by becoming obsessed with ideas of political success and social prestige, as well as financial power. A man is enslaved by one besetting sin. He is not released by acquiring a multitude of them. A life is being wrecked by one bad habit. It is not salvaged by taking on others. A mind runs only in one low, narrow channel. Its state is not improved by diverting it into a plurality of low, narrow channels. No legitimate argument can be advanced against a one-track mind; the only valid argument is against the wrong kind of one-track mind.

Criticism is often made of "specialization," whether it be in the realm of thought or of work. We recall the wry observation: a specialist is one who learns more and more about less and less, until he knows everything about nothing. Of course, the value of specialization depends upon the objective of its scrutiny. It will readily be conceded that specialization produces sterility of personality and

stultification of character if the objective is the classification of rare specimens of Mexican jumping beans or the quest for the mythical missing link or Ponce de Leon's Fountain of Youth or the secret of perpetual motion. The driving determination to perfect the steam engine rounded out and integrated the personality and crowned the life of James Watt. The driving determination to perfect perpetual motion has carried many another young zealot down the road to suicide or the insane asylum. One can waste his life by overspecializing in golf; but he can ennoble his life by overspecializing in good deeds. One can waste his time in overstudy of the ages of rocks; but he can never overstudy the Rock of Ages. He can get dizzy trying to figure out how the heavens go; but he will find peace and joy in concerning himself everlastingly with how to go to Heaven.

Is specialization really the curse of our day? Certainly, there are grounds for legitimate doubt. The scientists are supposed to be the worst offenders and victims in the matter of specialization. It is sometimes said that the scientist is so wrapped up in one phase of study that he cultivates no other interests in life. But this is a theory of what might be, rather than a statement of the objective fact. Our contemporary scientists are the worst meddlers in affairs which do not concern them and about which they have only a smattering of information.

Some of them seem to be more concerned with being amateurs in other men's fields than being experts in their own. For years, Albert Einstein concerned himself with rather foolish formulae for maintaining world peace. Our own great Robert A. Millikan has busied himself with advising his nation on every issue from how to stop Nazism, to the cause of the depression, to the means to a better economic system. Because a man is a great physicist, he immediately sets himself up as an authority on the subject of marriage and divorce. Because a man achieves a reputation in chemistry, he forthrightly acts upon the assumption that he knows all there is to know in the realm of psychical research. Because a man digs up a rare fossil specimen, he feels qualified to tell his fellow beings how to find God. Because a man can carry out some successful experiments with light rays, he immediately concludes that he can tell whether or not God answers prayer. The trouble is not specialization, but the lack of it. The average scientist is intent on being an expert in politics, human relations, religion, psychology, the feeding and rearing of children, and virtually everything else besides his own chosen field. He wants to participate in the direction of the moral, religious, and personal lives of all other human beings.

As Dr. Robert A. Brady of the University of California has pointed out: "There lurks a general

misconception regarding the scientist. He is, after all, not a Superman. He cannot be expected under the best of circumstances to be a clear-eyed, matter-of-fact searcher for 'objective truth' and an expert in dispassionate analysis beyond the fringes of his own special field. There seems to be relatively little of the so-called 'transfer of intelligence,' and not too much of scientific habits of mind, as he passes beyond the boundaries of his own specific knowledge. Nowhere in all recent philosophical literature is there to be found more simple-minded and naive acceptance of the myths of popular folk-lore than in the writings of Eddington, Jeans, Millikan, Planck, and other famous scientists . . . Scientists, in short, simply let themselves in for the charge that they have abandoned science when they become so careless as to assume that the *attempt to think rigorously in one field* automatically implies thinking rigorously whenever one thinks about anything at all." (emphasis his)

The real evil of our age is not specialization, but scattermania and smattermania. The foremost peril is that people concentrate on learning less and less about more and more, until they know nothing about everything. Thought is spread so thinly and so widely that it veneers everything, but penetrates nothing. I am reminded of the story of the Bible college, which spread out in so many directions that it ceased to be a Bible college. Originally, it

was devoted to the teaching of the Word of God. Then a course in psychology was instituted; then, one in international relations; then, one in mental hygiene; then, one in humanitarianism; etc. Eventually, it came to teach less and less about more and more, until finally the student learned virtually nothing about almost everything.

Youth is often warned against "going off at tangents." He is counseled to "keep his feet on the ground." He is warned against "fanaticism." He is admonished against becoming "visionary." He is told not to put all his eggs in one basket. But the advice is not sound, unless the question is first answered: Whose basket? There can be no wiser course than to put all of one's eggs in one basket—if he is sure that it is the right basket, the Lord's basket. Give all to God—one's life, one's hopes, one's future, one's energies. Put all resources at His disposal. There is no such thing as fanaticism in the service of His Cause. One cannot trust God too much. One cannot love Him too much. One cannot think of Him too much. One cannot follow Him too closely. There is no such thing as going too far in pursuing His purpose. The further one goes in following His Will, the nearer he is to Heaven. Be sure you are on the right road, and then you need never be concerned about following it too far. Be sure your vision is God-given, and you will never need to worry about becoming a

visionary. Be sure your one-track mind leads to God, and you will never have reason to depart from it or to apologize for it or to wish to possess, let alone pursue, another. (Live for a Heavenly goal, and you will never wish to have another objective, ~~Pursue a Divine purpose, and you will never seek another.~~ Feed upon the Word of God, and you will ~~never~~ be either famished or surfeited. Know the Truth of God, and you will never have need or desire for other knowledge.



THE LIBERAL MIND

Every well-dressed intellectual must, of course, wear the plume and placard of "liberalism." These are things which must not be lacking in his mental uniform. There is far more regimentation in the ranks of the "freethinkers" than the outside observer would suspect, if he takes seriously their claim of utmost freedom of thought. There is as much servile conformity to "style" in the liberal intellectual world as there is in the feminine fashion world. The "liberal" may think as he pleases—within the limits set by the rather illiberal formulators of the "liberal" line. True, the liberal has a great deal of intellectual license along some lines; but his thinking is rigidly controlled, censored, and curtailed along others. The liberal is always under intellectual discipline and dictatorship. He must "conform," or be read out of the "party." (I am considering here, of course, the "party" of religious liberalism. I am not concerned with economic or political liberalism, which are other things entirely.)

The religious liberal has limitless license to think along lines contrary to the Word of God. He is free to disagree with the Bible on as many matters as he pleases. But he is in danger of being read out of the liberal camp if he dares to exercise

any "liberty" to agree with the fundamentals of the historic Christian faith. The case of Dr. Edwin Lewis supplies a notable example. Dr. Lewis is one of the outstanding Protestant scholars of our day. For some years, Dr. Lewis was a "modernist." He wrote and spoke in opposition to the historic creed of Christianity. In those times, he was the idol of the liberal press. He was hailed as one of the greatest thinkers in all history. Praise was heaped upon him. The conservative press, while disagreeing with Dr. Lewis' modernism, freely conceded his great intellectual and literary gifts. Then came the day that Dr. Lewis exercised the prerogative of all independent thinkers: he changed his mind. Now, the "liberals" claim they are in favor of an open mind and a changing mind. But they will tolerate just one kind of mental change: a change *away* from the conservative position in favor of their own position. Dr. Lewis committed the unpardonable intellectual impropriety of reversing the process. He changed from liberalism *to* conservatism.

Immediately, the organized liberals went after his scalp. He was excommunicated from the ranks of "liberal thinkers." The modernist press took back all the kind things that had been said about him. No longer was he a profound scholar, a great thinker, a brilliant writer! Ah, no, he was now revealed to be "a first-rate bigot of the stamp of Bryan and John Roach Straton"; he was now "demonstrated" to be "utterly ignorant of modern

science"; he was now "manifestly unscholarly in his whole approach"; he was now a "fanatic" and an "intellectual nonentity." What was his offense? He had dared to direct his thought outside the well-grooved channels created by the architects of the "liberal, open-broad mind." He had dared to defy the intellectual overlords of religious liberalism. He had dared to assert the right to think for himself, to take his mind out of the keeping of mental "stylists" and to shape it according to a pattern not found in their catalog of fashion-plates portraying what the well-dressed mind is supposed to look like!

It is the most childish procedure conceivable: to evaluate the mentality of others according to whether or not they agree with one's self. Yet, that is precisely the criterion by which liberalism arrives at its classifications. It is not only a childish procedure; it is an utterly illiberal one, according to any fair definition of that term. It is a method which the most militant fundamentalists have never stooped to utilize. Fundamentalists are uniformly willing to concede the intellectual eminence of those who disagree with them. I have yet to meet the Christian conservative who did not graciously concede that Dr. Fosdick, for instance, has a mind of superior force and vigor. Fundamentalist leaders have cheerfully conceded that Dr. Fosdick is their intellectual equal, if not superior. They are quite willing to admit the knowledge and scholarship of this outstanding man

are incapable of recognizing talent of any kind in the individual who disagrees with them. An impartial observer, such as H. L. Mencken, could discern that Dr. J. Gresham Machen was a man of high scholarship and enviable intellectual attainments. In fact, Mr. Mencken declared that modernism had no Goliath who was an intellectual match for this David of fundamentalism. Any fair-minded analyst would readily recognize that Machen was at least the equal of Fosdick, according to any rational test: the test of scholarship, of brain power, of literary ability, of depth of research, of historical knowledge. But liberalism disdains to apply any rational test. It has just one standard by which mentality is judged: the degree in which one agrees with the liberal presupposition that the Bible is false. By this standard, Machen failed—he flunked completely. As one liberal editor bluntly put it, “When Machen declared his conviction that the Bible is true from cover to cover, he proved himself to be a fool, according to any sound criterion. . . .” One can search the liberal journals until exhausted, and he will find not even a grudging admission of the fact that Machen had a thinking machine that compares with that of Fosdick. Why, according to the liberal standard, such a thing would be impossible. Machen, the intellectual equal of Fosdick! How could he be? For, he *disagreed* with Fosdick, thereby proving his intellectual incompetence.

To show how deep-grained is the illiberalism and intellectual snobbery of the modernists, I have collected some quotations from the written and verbal statements of leading liberals who have held exalted posts in the Federal Council of Churches. In most cases, the quotations are from past presidents of the Federal Council. Here are a few of them:

"No truly educated man can believe in the story of creation as recorded in Genesis."

"No person with a modern outlook can think that the Bible is inspired in the sense that the fathers of the Church thought it was."

"No enlightened mind can countenance the superstitious dogma of the bodily resurrection of the dead."

"No modern mind—attuned to the trends of the twentieth-century — can bring itself to formulate prayers which assume the possibility of a Supernatural intervention in human affairs."

"No scientific mind can entertain the idea that Jesus really performed miracles."

Thus the cruel and senseless inquisition is conducted. If a person pleads guilty to the intellectual delinquency of believing what the Bible teaches, he is proved:

not to be "truly educated"

not to have a "modern outlook"

not to possess an "enlightened mind"

not to have a "modern mind"

not to have a "scientific mind"

The list could be multiplied. The conclusion that the liberal criterion reveals is ultimately this: if one believes all the things taught in the Bible, he is proved to have no mind at all; he is put down, like Dr. Machen, as a fool. Liberalism is a sham and a delusion. It is a mask for a new form of mental slavery. It lays down the "line" as to what one can, and cannot, believe—and still enjoy intellectual respect: "no truly educated man *can* believe" in a Creator as described in the Bible; "no enlightened mind *can*" even "countenance" the dogma of the bodily resurrection of the dead; "no modern mind *can*" bring itself to grant the "possibility" of a heaven-sent answer to prayer; no "scientific mind *can*" even so much as "entertain" the idea that Jesus performed miracles.

Liberalism has one great commandment, "Thou shalt not obey or believe the God of the Bible." It has another, "Thou shalt disown thy Creator." To enforce these commandments, it uses a modernized system of excommunication, of persecution of nonconformists; an elaborate system of espionage and the passing of judgment without trial. True, it does not yet have secular power to put men in jail, or subject them to torture, or execute them. But it carries out, in the intellectual realm, the equivalent of all these forms of terrorism. "Heretics" are excommunicated from "intellectual society." They are driven from the pulpits of "fashionable" churches. They are slain with sarcasm and pilloried with intellectual snobbery.

They are publicly exposed to scorn and contempt. They are intellectually confined and imprisoned; they are drawn and quartered; harassed and hounded; excommunicated and exiled. The liberal overlords have a zeal for vengeance. They know no mercy. It costs to oppose their will.

The liberal hegemony has been established and maintained over Protestantism by a cunning exploitation of all of the arts of persecution and propaganda known to ancient or modern tyrants. A minority of modernists have muscled their way into the control of leading denominations by building the equivalent of a political machine. They use the pressure and persuasion of patronage. They flatter and cajole. They intimidate and "purge" the irreconcilables. They have built their power upon the basis of false propaganda. They have used the stock methods of misrepresentation, of confusion of issues, of "smearing" all opponents, of dupery and deception of the people they seek to impress. They do not hesitate to stoop to the use of the most shameless sham.

Obviously, it is the most tawdry twaddle to evaluate and "honor" intellectuality on the basis of simple assent to preconceived ideas. Yet, this is the way students are graded in most liberal seminaries; and this is the way they are advanced to high places in liberal circles. To nod the head affirmatively or answer "yes" to the questions: "Is evolution true?" and "Is the virgin birth a myth?"—this palpably is no test of mentality at all. In

fact, the answer requires no mentality. A rubber stamp or a poll parrot could supply the required response, without the bother of thought at all. Not brains, but a spongy blotter, or a wax tablet, is what the liberal wishes the seminarian to have within his skull. The streamlined, "liberal" mind has no interior—it is like the dummy buildings constructed on Hollywood movie sets. It is a blank—a void—inside. It has no inner contents, controls, or functionings. It is molded from *without*; it is shaped from *without*; it is controlled from *without*. It has no independence. It conforms—or, rather, is conformed, to the popular pattern designed by the architects of modern liberalism. The liberal mind is imprisoned in an intellectual straitjacket. It is forced to believe all things—contrary to the Bible. It is coerced to doubt all things—contained in the Bible. It has license to doubt and license to believe. But it has no liberty. It is driven to doubt things which are established beyond the possibility of reasonable doubt. It is driven to believe things which are incredible. The liberal is obliged to doubt to excess; and he is constrained to believe to excess. He must doubt the deity of Christ and believe in spontaneous generation. He must doubt all those things in which it is comforting and blissful to believe and he must believe all those things which one would find happiness in doubting. He must doubt the best and believe the worst. He must exercise liberty always to disbelieve God but never to believe Him. His is the worst form

of mental and spiritual servitude. He is in the position of a man who would be free always to be drunken, but never free to be sober. He is free always to distrust but never to trust.

Demagogues know the art of slinging epithets when they are unable to advance arguments. It is easy, and is sometimes effective, to call an opponent a "reactionary," a "radical," or a "fifth columnist," and thus "dispose" of him, when he cannot be overcome in fair intellectual contest. The liberal seldom dares to enter the intellectual arena. Instead, he ambushes himself on the sidelines and fires barbed epithets at those who fearlessly stand in the open and proclaim their honest convictions. The liberal is invariably a "heckler," rather than a participant, in intellectual discussions. He shouts "fool" or "ignoramus" or "bigot" or "fanatic" at those whose views differ from his own.

The term "liberal" itself is part of the modernist claptrap. It is a shield behind which he hides. *Liberal* is a nice-sounding word; it is supposed to stand for nobility of thought and character. It has two meanings. First, it means fair-mindedness. The liberal is generous, kind, tolerant, and charitable in his intellectual attitudes and activities—according to the dictionary! Only in the second sense does *liberal* mean a certain set of ideas. Liberalism is, first of all, a way and attitude of thought. It is only secondarily a *creed*. Unfortunately, in our day, those who subscribe to the *creed* of liberalism are, usually, most illiberal in their attitude toward those

who subscribe to a different creed. Those who are liberals only in the latter sense are, of course, quick to make claim to being liberals in all senses. They deliberately convey the impression that they—and they alone—are kind and generous and fair in their attitudes toward those who disagree with them. They claim a monopoly on tolerance and the milk of human kindness. They spread the propaganda that all who do not subscribe to the liberal creed are lacking in a spirit of fair play and intellectual give-and-take. The conservative, so they say, is not only illiberal in his creed, but in his conduct. They represent religious conservatism as an “obscurantist movement” intent on carrying us back to the “Dark Ages.” Fundamentalists, they claim, are opposed to scientific research, opposed to academic freedom, opposed to free speech, opposed to giving a free hearing to ideas contrary to their own. This is the standardized technique of dictatorship, whether intellectual or political. All dictators have ascended to power under the banner of liberalism. They all have claimed a monopoly of virtue for themselves. The technique is always to pretend to be for free speech, while one is destroying it; to pretend to stand for freedom, while it is being undermined. In the name of liberty and liberalism, tyranny has always advanced itself.

More than once in this book, we have had occasion to point out the close relationship of intellectual anarchy and political anarchy. We have shown that bolshevism in the mental realm is pro-

ductive of bolshevism in the life of nations. We have shown that liberalism creates a state of mind which breaks down resistance to the propaganda of totalitarianism. We have shown that the breakdown of mental discipline leads to a breakdown of moral discipline which leads to the reign of lawlessness. We have also shown that, paradoxically as it may seem on the surface, it is profoundly true that anarchy always leads to dictatorship. Unrestraint leads to slavery. License destroys liberty and creates tyranny.

The license encouraged by liberalism carries within itself the seed of abject enslavement. Liberalism ultimately imposes drastic regimentation. The liberal must sacrifice his intellectual independence in order to remain a liberal and enjoy recognition as such. Mentally, he must walk a chalk line. He must goose-step according to the command of his modernist masters. He dare not believe what they tell him that "no liberal *can* believe." He must not *think*—he must *repeat*.

Free discussion—free interchange of opinions—presupposes a fair degree of intellectual equality. It presupposes a democracy of the intellect. The whole spirit of liberalism is at war with this concept. Liberalism seeks ever to build up an intellectual aristocracy. Men are classified and branded like cattle—the scrubs are separated from the thoroughbreds. The mongrels are divided from the bluebloods. Those who are certified to possess "modern, enlightened, scientific, and liberal

minds" are impressed into the upper crust. All other men are indiscriminately lumped with the "fools, ignoramuses, yokels, and provincial-minded." These artificially drawn "intellectual class lines" are maintained in the same way that social class lines are preserved: by the ruthless use of snobbery, clannishness, ostracism, discrimination, intimidation, and persecution. There is no intellectual equality of opportunity. It used to be that, intellectually as well as economically, men were permitted to rise to whatever heights their abilities might carry them. Men were given a chance to prove what kind of thinking equipment they might possess. Brain power was measured by its productivity.

Under the regime of liberalism, all this is changed. Promotions to the most highly-prized modernist pulpits are gained by those most adept at being professional "yes-men." Independence and originality of thought are "out." Thought itself is a drug on the market. Sermons and even "prayers" are "canned" for wholesale distribution by the mass-production mental factories of the Federal Council of Churches. Adherence to the liberal party "line" is the summation of all virtue. The liberal aristocracy of the intellect has been constructed in the same way that Hitler has created a Nazi aristocracy among German youth. "Supermen" are selected on the basis of their total destitution of the qualities of individuality and independence. Blind obedience to man-made

theories and formulae is the test of supermanhood. The young liberal would no more dare to dispute Darwinism than the young Nazi would dare to question the dogma of Aryanism. The young liberal would no more dare to question the edicts of the Federal Council of Churches than the young Nazi would dare to doubt or defy the order of the National Socialist party. The young liberal would no more think of doubting the infallibility of Fosdick than the young Nazi would conceive of questioning the infallibility of Hitler.

Of course, even the masters of modernism disclaim any exercise of original thought. To hear them tell it, they are merely rubber stamps for "science," as the rank and file of liberals are rubber stamps for them. They are simply the reflectors and recipients and radiators of "scientific truth." Fosdick himself does not claim to have "discovered" that Genesis is not true. All he claims to do is to repeat or relay the "discoveries of the scientists." He does not claim to have figured out why the virgin birth didn't happen—or couldn't happen. All he alleges is that "biology" has established the "impossibility" of the virgin birth. He is merely a humble Charley McCarthy for "Science." By "Science," of course, he must mean the opinions of certain men who are generally classified as "scientists."

Now, we are not concerned here with considering what scientists really believe. We are not concerned with pointing out that the liberals

libelously misrepresent the position of the scientists. Like any other body of men, scientists are divided in their opinions on matters bearing on religion. The group who reject belief in the God of the Bible are inordinately active in their agitation. They are a well-organized minority, in most cases, who give the impression of speaking for "Science" as such. The liberals are fond of multiplying this misrepresentation. As Dr. William Osborne Greenwood says in his *Biology and Christian Belief*,* "It would be a mistake to suppose that all biologists are anti-Christian—they are not by any means, but it so happens that the others rarely put their views before the public, and the materialistic propagandist thus appears to hold the field. No wonder if thoughtful Christians are sometimes disturbed by a formidable array of biological opinion, to which there *appears* to be no reply and from which there seems to be small chance of escape." There have always been, and are today, a notable number of outstanding biologists who believe in the virgin birth of our Lord Jesus Christ. There have always been, and are today, a formidable array of scientists in all fields who believe in all the fundamentals of the Christian faith.

But we are not concerned with the beliefs of scientists. We are concerned with the attitude which liberalism takes toward the pronouncements of scientists. No person could claim or be accorded

*The Macmillan Co., publishers.

the title of *liberal* who dared to doubt "what Science teaches." When Science speaks, the liberals bow in obeisance and obedience. Liberalism exalts and elevates the "voice of Science" above the voice of God. Liberalism accepts the absolute authority of Science. Liberalism rejects the Word of God, when that Word appears to be contradicted by "the scientists." Now, scientists are men. They speak as men, subject to error and to prejudice; and not as oracles of infallible truth. Scientists have been known to be biased; they have been known to lie. Haeckel committed forgery to "prove" the evolutionary theory. Anybody who has heard conflicting and contradictory alienists and other "scientific experts" testify in the trials of wealthy criminals knows that "scientific testimony and 'truth'" is sometimes a purchasable commodity. Anybody who has read cigaret and alcoholic advertisements, in which "noted scientists" witness to the "health value" of nicotine and whiskey, necessarily has some doubts as to the ethical integrity of certain "noted scientists."

Most scientists have very decided opinions on political subjects. The "voice of Science" has become a tremendous factor in the swaying of public opinion one way or another on all issues of importance. The liberal says that the voice of Science should be heeded and obeyed as the voice of Supreme Authority. Such an attitude opens the way to totalitarianism. Under a completely

"liberal" regime, whoever controls the "voice of Science" could control the thinking of men. Since scientists possess the frailties common to the human race, they are subject to intimidation and corruption. Given a voice of Supreme Authority, what guaranty is there that they will not abuse so great a trust and power? Even ecclesiastic authority has been known to yield to the temptation of assuming dictatorial political rulership. It is strange that no Jules Verne has fully explored, even in fantasy, the possibilities of power-mad scientists utilizing their great power to control thought in such a way as to dominate the life of mankind. It is not so fantastic as it might, at first, seem. The "liberals" tell us we must accept evolution because the scientists teach it. Suppose the scientists should come together and agree to teach as "proved scientific fact" the "scientific communism" of Karl Marx! J. B. S. Haldane, the noted British biologist, claims "on the authority of science" that Marx's "scientific materialism" is correct. Suppose a majority of American biologists should become infatuated with the same idea. Bible Christianity has been overthrown as a guiding force in the life of youth because "science" is said to contradict it. Suppose "the scientists" should come to be arrayed against democracy as they have been against fundamental Christianity. It is a dangerous thing when the great masses of men are taught to accept the intellectual dictatorship of a small group of men. The majority can listen to the voice of God and

remain free; in fact, they *must* listen to the voice of God in order to remain free. But can the majority of men permit their thinking to be absolutely controlled by a small group of other men—and keep either their freedom or their dignity? Economic and political equality cannot last in a land where intellectual equality has been destroyed. The liberal says to the common man, “You must not think for yourself regarding the origin, nature, and destiny of man. You must let the scientists make up your mind for you. You must believe what they say.” This attitude divides men into two classes. It creates a class of rulers and a class of ruled. It creates a group who speak and a group who obey. It creates intellectual masters and intellectual serfs.

There is no hard and fast line between the issues on which science is said to speak with final authority and the issues which the masses of men are called upon to decide in the ballot booth. Democracy is based on certain ideas as to the origin, nature, and destiny of man. Individual rights depend upon the concept of man as a creature made in the image of God. The American Constitutional system was the outworking of Bible principles and ideals. The dignity and worth of the individual are upheld only by the recognition of man as the creation of God. On the other hand, the Soviet system of government is based squarely upon a materialistic, godless philosophy. Marx conceived of man as a highly developed animal,

and he reared his social and economic system on that foundation. When "the scientists" presume to instruct us that man is only a highly developed beast, they necessarily influence our thinking along political lines. The man who accepts the absolute authority of science ceases to be a free agent in the realm of citizenship. What "the scientists" teach him regarding the origin, nature, and destiny of mankind is bound to determine, to a large degree, how he votes to direct the course of human affairs.

When Church and State are united, and forged into a single agency of domination over the thought of men, both are subjected to a process of corruption and perversion. The same thing happens when "Science" and the State are merged into an instrument of oppression. Both Nazi Germany and Soviet Russia have witnessed this mongrelized union of power-mad politicians and ambitious scientists. In Germany, "the voice of Science" has been exploited for two generations to popularize the philosophy of militarism. Professors in leading German universities solemnly taught that war was a "biological law." Darwinism was eagerly accepted and interpreted as a sanction for aggressive warfare. Nationalist-minded scientists ingeniously devised "scientific supports" for the whole theory of Prussian domination. Under Hitler, this movement has been carried to its ultimate conclusion. Chauvinistic scientists and political demagogues "coordinated" their efforts in popularizing the theory and practice of Hitlerism. The doctrine of

"Aryan superiority" has been industriously propagated as the main pillar of the Nazi ideology. In the spring of 1933, Professor Eugen Fischer, director of the leading German anthropological institute, the *Institut fuer Anthropologie zu Berlin-Dahlem*, announced that "Science had proved" that "(1) The Nordic race is superior to all other races; (2) the Nordic race created the larger part of all culture; (3) The Jews are racially unfitted to participate in German culture, and must therefore be entirely separated from it."

True science, of course, does not support these conclusions. But the point is that the prestige of Science has been utilized in putting these ideas across with the common people. It must not be forgotten that famous scientists the world over have, on occasion, subscribed to the pernicious doctrine which lies at the heart of the Nazi philosophy of world conquest. The late Henry Fairfield Osborn, for instance, who crossed swords with Bryan over the evolution issue at Dayton, Tennessee, was an ardent advocate of the theory of "Nordic superiority." The influence of Osborn and other scientists was a prime factor in promoting the growth of the Ku Klux Klan after the War. Madison Grant's *Passing of the Great Race* did for the Klan movement what *Uncle Tom's Cabin* did for the anti-slavery campaign. In this book, Grant endeavored to show that the "voice of Science" was warning America of impending doom unless "white supremacy" was protected.

Men listened to this alleged "voice of Science," and then went out to massacre Negroes and "foreigners" in the cause of patriotism. Young Germans sat in university lecture rooms, while professors of anthropology assured them that the future of civilization depends upon preserving the "purity of the Aryan race," and then went out to act upon the theory by making war on Jews and Poles and other "non-Aryans."

Soviet Russia officially has substituted Science for God. Students in the schools are taught that Science is their Supreme Authority. By one means or another, the overwhelming majority of Russian scientists have been lined up in support of the Communist Party line. Dissenters have been shot or imprisoned. Thus, the "voice of Science" proclaims that there is no God. The "voice of Science" declares that the Marxian "laws of economics" are "as firmly established as the law of gravitation." The "voice of Science" proclaims that communism is the "ideal society." The whole case for communism is predicated on a "scientific basis." This is true in America as well as abroad. The noted American educator, Maurice Parmelee, who has written textbooks in use in leading universities, contends that "the onward march of science" is directed unto the goal of world collectivism. In his *Bolshevism, Fascism and the Liberal-Democratic State*, he claims that Soviet Communism is based on "science"; "All the cultures of the past have found their ideological

bases in religion, theology, and metaphysics. For the first time in the history of mankind a culture is based upon science. This is one of the most momentous events in human annals . . . Atheism has its first great opportunity to express itself. The rationalistic and materialistic implications of science can at last be fully developed and applied."

Could it happen here? Why not? If the masses of Americans can be brought to believe in evolution on the basis of the say-so of the scientists, why can they not be brought to believe in Aryanism, Soviet Communism, or any other *ism*, on the same basis? The obvious answer is: they can. The liberal regime accepts the unqualified authority of "the scientists" on any issue which they may feel competent to decide. If youth can be turned against the Church in obedience to the "anti-Bible line" laid down by "the scientists," why could they not also be turned against the Flag and the Constitution, provided "the voice of Science" became articulate in the advocacy of some alien *ism*? It is an old story that the possession of vast power tends to pervert the wisest and most honorable of men. The lust for power can take hold of men in any line of activity. It has been known to infect religious leaders. Why should men engaged in scientific activity be immune? The tendency of liberalism is to attribute God-like qualities to "the scientists." Their voice is listened to in preference to the voice of God. Can it logically be presumed that the scientists will always remain unconscious of the

power which they wield over human thought? No group of men should be entrusted with the power which the liberals place in the hands of the men of Science.

I do not maintain that the spirit of liberalism will necessarily lead to political dictatorship in this country. I merely point out that the reign of liberalism is subversive of true intellectual liberty. There are manifold dangers inherent in any system of intellectual stratification, any attitude of mind which requires that the masses of men shall believe what a tiny minority of "master minds" shall dictate. The creation of an intellectual aristocracy is a constant threat to the existence of a political democracy. There is an obvious difficulty in maintaining economic individualism after intellectual individualism has been destroyed. There is always a danger in the concentration of any form of power in the hands of a few men. The mixing of pseudo-scientific ideas with crackpot economic and political *isms* is the formula for creating a totalitarian ideology. The illiberalism of the liberals is a spirit akin to the intolerance of Nazism and Communism. Liberalism creates the atmosphere in which these vicious *isms* can sprout and grow. Liberalism creates the state of mind in which these pernicious ideologies can take root.

The manner in which the prestige and power of Science can be made to serve dictatorial and demagogic political ends has been most clearly revealed by Dr. Robert A. Brady in his *The Spirit*

and Structure of German Fascism. He shows how the Nazis made of Science the "handmaiden of Inspired Truth": "It is by no means an accident that they [the Nazis] have paid particular attention to the regimentation of science, for science is the intellectual roof and crown of modern civilization . . . It plays the same role in modern thought which engineering—its own offspring—does in the field of industry and commerce. But its importance does not lie alone in the fact that science and scientific methods stand at the very gateways of all discovery and invention in such fields of tangible achievements as industry, commerce, the public health, and the arts of war. Strategic and fundamental as its position in these fields may be, its influence reaches far beyond the laboratory and factory walls out into the world outlook of every man and woman on the street. There is no getting around the fact that, while some may assail science out of ignorance or prejudice, it is accepted as the wonder-working Aladdin's lamp by practically all, regardless of rank or station."

The popular "worship of Science" paves the way for totalitarian "worship of State." Indeed, worship of Science becomes worship of the State when the two are identified in the public mind, when "scientific doctrines" are identified with political dogmas, when the reigning political ideology is promulgated in the name of Science. The apotheosis of Science led to the enthronement of the Nazi State, as Dr. Brady points out: "Because

of this naive and credulous popular acceptance of the expert, the scientist, the university, the professor—an acceptance more pronounced amongst the rank and file in Germany than in any other capitalistic country in the world—the propaganda value of ‘coordinated Science’ to the Nazis can scarcely be overestimated. By coordinating it to Nazi ends they could capitalize on the childlike faith with which science was accepted by both the educated and the ignorant. By calling any body of doctrine, however irrational and self-contradictory, ‘science’ they have been able to cast a glow of impartial sanctity around that which they seek to promote. In this sense and to the same basic purposes they have exploited to the full the well-known advertising techniques of *buying* scientific testimonials, using esoteric scientific terms, and generally playing upon the halo and awe-inspiring mysticism with which the popular mind has surrounded the white-froaked knowers and keepers of the secrets of the universe. And by controlling all media for the expression of scientific thought, they have been able to deflect or neutralize scientific investigation from examination of the theses, the assumptions, the interests, and the very foundation of the Nazi program itself.”

In discussing “The Agencies of Control over Science,” Dr. Brady makes this significant statement: “The inevitable question arises: How were the Nazis able to put across such ideas with the scientists themselves? The answer is twofold: first,

because they found organizations and institutions for central control over scientific activity ready at hand, and because they applied to these selfsame structures all the highly developed techniques for influencing opinion which they had found successful elsewhere. And, second, because of the mental attitude of the scientists themselves.

“ . . . why have not the scientists revolted *en masse*? The answer is to be found in the fact that the typical scientist is not, by virtue either of his training or vocation, much more inclined to uphold scientific laws and methods of analysis, so far as social applications are concerned outside his narrow field, than is the most ignorant layman of the street.”

While noting individual exceptions, Dr. Brady reports that the scientists in Germany offered little real resistance to being “coordinated”—or prostituted—to the support of the Nazi program: “Nor do their ethics restrain them from being coordinated. Physicists, chemists, biologists, economists, etc., can be found in great numbers to staff any program and endorse any idea or product. The scientist provides only that the price paid is for services rendered on either a narrow and seemingly related phase which he knows a lot about, or a general idea which he knows nothing about. And he can be ‘honest’ in both, for in both he can say what he believes to be true even though in so doing he speaks to the advantage of the ‘coordinator’ who frames the program and pleads the case.”

Dr. Brady is forced to the regretful conclusion, "The scientist, *per se*, is, hence, perhaps the most easily used and 'coordinated' of all the especially trained people in modern society. . . . Consequently the Nazis were able to 'coordinate' scholars and scientists with relative ease, and hence throw behind their elaborate propaganda the seeming weight of the bulk of German learned opinion and support. They have not even had much difficulty in filling the ranks of their 'race science' institutes from regular university and similar circles . . ."

When scientists possess dictatorial power over the thought of mankind it is not long until, "by a transfer of power," politicians possess dictatorial power over both the thought and the life of mankind!

THE FREE MIND

G. K. Chesterton said of "companionate marriage": it is not *marriage* and it will not long be *companionable*. "Free-love" is not *free* and it is not *love*. What passes for "freethought" is never *free* and is seldom *thought*. Neither true freedom nor original thought go into the compounding of that cheap commodity: *freethought*. The whole is less than the sum of its two constituent parts!

A "freethinker," professionally speaking, is one who is not free to think nor to deviate from the "liberal line" laid down by the masters of his mental processes. Both in England and the United States, the "freethinkers" have organized themselves into propaganda units which publish their own official organs. The principal function of the freethinking associations is to bind their members down to a rigid creed which precludes independence of thought on the part of the individual. The chief function of the freethought press is to scold and abuse all who do not think precisely according to *freethought* specifications. Mr. Chapman Cohen, editor of the English *Freethinker*, is ever on guard to heap reproof upon any scientist who dares to exercise the freedom of thinking upon the fact of the existence of God. Mr. Cohen contends that "the scientists" are atheistic; and he up-

braids as a sort of traitor to Science, all who do not speak and think as they are supposed to speak and think. As the religious liberal puts down as a "fool" the theologian who believes in Christian theology, so the "freethinker" regards as a moron and "an enemy of freethought" the man who faithfully and independently practices it.

Few religious cults ever formulated a creed which is more narrow and uncompromising than that of the freethinkers. Few religious fanaticisms ever displayed more intolerance and less rationality in the defense of their creed than the professional freethinkers. The first dogma of the freethinkers is that no one thinks freely unless he agrees with their thoughtless preconceptions. The test of "freedom of thought" is conformity to a dictated creed. The open mind is not really open; the broad mind is not really broad—only lop-sided; the liberal is not really liberal; and the freethinker is usually just flattering himself.

Freethought, as professionally exploited, is a gigantic fraud. The "freethinkers' associations" are devoted exclusively to atheist propaganda. In fact, the international anti-God convention held regularly in Moscow (and once in London) uses the term *freethought* interchangeably with *atheism*. No one is recognized as a freethinker unless he denies the existence of God. That is the ultimate test of intellectual liberty and ability to think! The freethinkers, of course, claim that Science has disproved the existence of Deity.

Science is alleged to have made "untenable" the idea of a Creator. This is plain sham. It is the distorted mind of the "freethinker" which refuses to entertain the idea of God. The freethinker has closed his mind against God. This is the one subject upon which he forfeits his right to think freely. To avoid conceding the existence of a Creator, the freethinker will indulge in any form of wild and fantastic irrationality.

Darwinism is still an indispensable dogma of the freethinkers. It is "indispensable" because, without it, they cannot get rid of the "necessity" of believing in God. Thomas Henry Huxley, the father of modern freethought, decided in 1857 that it was time "finally and forever" to "dispose" of the idea of a Creator. He seized upon Darwinism as a means of dispensing with God, as an excuse for rejecting the Creator. According to Huxley, the situation had become desperate by 1857, at which time there had developed "the feeling that some working hypothesis must be found respecting the origin of known organic forms to replace the *untenable separate creation theory*."

In 1929, at the annual meeting of the British Association of Scientists, Professor D. M. S. Watson frankly declared that the reason for "the universal acceptance of evolution" was that "the only alternative, '*special creation*,' was *clearly incredible*."

Untenable? Incredible? Why? Untenable means incapable or unworthy of belief; an idea which

cannot be consistently maintained or defended. *Incredible* means impossible of belief. Why cannot the freethinker accept the idea of a Creator? Why is he incapable of believing in God? Why is the concept of a Creator impossible of belief? On what ground are we driven to believe in Darwinism because there is no "alternative"? How can thought be called *free* when all alternatives to one narrow line of thought are denied? Are men free in their thinking if they find it impossible to harbor the thought of God?

In his defense before King Agrippa, the Apostle Paul raised the question, "Why should it be thought a thing incredible with you, that God should raise the dead?"* Why should it be thought a thing incredible that man should have a Creator?

Apparently some things are "unthinkable" even to intellectual anarchists. Nothing in the sphere of immorality or bestiality seems to be unthinkable. The "freethought" journals do not find it "unthinkable" that homosexuality should be practiced, that abortion should be legalized, that millions of Christians should be put to death in atheist-communist Russia. They are quite willing to find alibis and excuses and justifications for evil in every form. They are opposed to preventing the contagions of obscenity and immorality. Indecency does not shock them. The reign of free-love is quite "tenable" and not at all "unthinkable." Only one thing shocks

*The Acts 26:8.

them, horrifies them, appalls them: the idea of God. They are willing to think on all subjects, except one: the existence of a Creator. Toward that issue, their minds are closed. It is "unthinkable"; it is "incredible"—that God should exist. The whole idea is "untenable."

The entire history of "freethought" has been confined to one exasperating pursuit: the quest for a "substitute" for God. Contrary to popular presumption, Darwinism was not propagated by "the scientists." It was deliberately and widely propagandized by the "freethought" agitators, who frankly had one purpose: to rid men's minds of the thought of God. Paley had shown that God is the only explanation of the presence of "design" in Nature. The fact of "design" proves a "Designer"—just as the existence of a watch presupposes a watch-maker. Darwin claimed to have "answered the argument of Paley"; by his theory of Natural Selection, he claimed to account for the seeming presence of "design" without granting the existence of a Supreme Designer. Design, according to Darwin, is only a "favorable variation," only an accident. William James contended that Darwin had "riddled the argument from design" for the existence of God. Darwin himself wrote, "The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of Natural Selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a

bivalve shell must have been made by an intelligent Being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings, and in the action of Natural Selection, than in the course which the wind blows."

Darwinism eliminates Purpose, Design, and Mind from the natural world. "A mindless environment blindly selects by a mechanical process the mindless organisms best fitted to survive. Intelligence, mind, and purpose are banished from the evolutionary process by this view." Luck, chance, accident, are substituted for the Creative Power of Supreme Intelligence. Of course, the Darwinians do not usually put it so bluntly; they use other words than luck, chance, and accident: but the meaning is the same. Instead of saying that all things are the result of chance, Bertrand Russell prefers to say that the cosmos is the outcome of "a fortuitous concourse of atoms." J. B. S. Haldane, a leading neo-Darwinian, denies design in nature and maintains that "the apparent design in living beings can be explained as a result of natural selection acting on mutations which show no evidence of design." He holds that all things are the product of chance or, as he prefers to describe it, "*physical processes undirected by Mind.*"

To the freethinker, there is no choice about it: Darwinism *must* be accepted. As Weismann solemnly maintained, "We *must* assume Natural Selection to be the principle of the explanation of the metamorphoses, because all other apparent

principles of explanation fail us, and it is inconceivable that there should be another capable of explaining the adaptation of organisms *without assuming the help of a principle of Design.*"

We *must* believe Darwin because we *must not* believe God. We *must assume* that Darwin's explanation is correct because we *must not assume* that there is a principle of Design.

Du Bois-Raymond earnestly argues that we must accept the universal reign of chance, because otherwise we would tend to agree with Paley that there is a God. He writes, "Whoever does not place all activity wholesale under the sway of Epicurean chance, whoever gives only his little finger to teleology, will inevitably arrive at Paley's discarded 'Natural Theology,' and so much the more necessarily, the more clearly he thinks and the more independent his judgment."

The final triumph of intellectuality is the denial of God, according to Du Bois-Raymond. "One of the greatest advances of the world of thought" is achieved in the process of banishing the Creator from His own cosmos; and Darwin's "greatest title to glory" lies in his contribution to this goal: "The possibility, ever so distant, of banishing from nature its seeming purpose and putting a blind necessity everywhere in the place of final causes, appears, therefore, as one of the greatest advances of the world of thought, from which a new era will be dated in the treatment of these problems. To have somewhat eased the torture of the intellect

which ponders over the world-problem will, as long as philosophical naturalists exist, be Charles Darwin's greatest title to glory." (He does not explain why it is intellectual "torture" to be obliged to see Divine Purpose, rather than "blind necessity," in the wonders and workings of nature.)

The noted Delage, professor of zoology at the University of Paris, was reluctantly forced to abandon Darwinism, but even though in error Darwin had, he claimed, won "glory" by advancing the cause of atheism: "Whatever may befall this theory in the future, whether it is to be superseded by some other theory or not, Darwin's everlasting title to glory will be that he explained the seemingly marvellous adaptation of living things by the mere action of natural factors without *looking to a Divine intervention*, without resorting to any finalist or metaphysical hypothesis."

Darwin's name is glorified in the hall of everlasting fame, because he misled men to look away from God! Even error is sanctified if it advances the cause of disbelief! Darwin has won "everlasting glory" because he supplied atheists with a plausible excuse for their ignorance!—as Arnold Lunn has put it.

Voltaire was a bitter enemy of the Church, but he found himself compelled to recognize the existence of God. Of the theory that "there is no evidence of intelligent Design in nature," Voltaire

wrote, "it is the most revolting stupidity." He added, "If a clock proves the existence of a clock-maker, and the world does not prove the existence of a Supreme Architect, I consent to be called 'cause finalier,' that is to say, a fool. Sceptical as I am, I declare such [the theory which denies Design in nature] to be evident madness."

Perhaps, Professor Delage would contend that even "madness" is to be "glorified" if it serves the purpose of causing men to look away from Deity!

Certainly, the idea of "creation by chance" is the wildest fantasy ever entertained by men outside psychopathic wards. True scientists have always recognized its absurdity. Only the propagandists for atheism, who masquerade as "scientific free-thinkers," are stupid enough to advance it.

Newton wrote, "The exquisite structure of the sun, the planets, and the comets could not have had their origin but by the plan and absolute dominion of an intelligent and powerful Being."

Liebig said, "I would more readily believe that a book on chemistry or botany could grow out of dead matter than believe that a leaf or a flower could be formed or could grow by chemical forces."

J. A. Thomson has declared, "It looks as if Nature were Nature for a purpose, and as we cannot predicate purpose in a vast system we must reverently ascribe it to a Creator."

R. Boyle wrote, "The genuine scientist can never force his way into knowledge of the secrets of creation without being aware of the finger of God."

Lord Kelvin inquired, "Is it conceivable that the luminiferous ether should throw out these effects by chance—that the colors of the butterfly or of a beautiful flower should result from a fortuitous concourse of atoms, and that they should give pleasure to another fortuitous concourse of atoms constituting myself? The atheistic idea is so nonsensical that I do not know how I can even put the position into words."

THE RATIONAL MIND

As the "liberals" ascribe to themselves a monopoly of intellectual honesty, tolerance, and charity; so the "rationalists" claim a monopoly of both reason and reasonableness. A *rationalist* originally meant a person guided by reason rather than unreason, by knowledge rather than ignorance. But the term has been popularly perverted to mean a member of the atheist associations. Only those who deny God are granted to be "rational"; everyone else is assumed to be irrational. The identification of Rationalism with atheism has become so complete that the so-called Rationalist Association is sometimes listed "The Rationalist (Atheist) Association." This probably is effective propaganda, but it is far from a rational procedure.

Historically, the so-called Rationalist movement rallied and went forward behind the slogan, "Miracles do not occur." For no very definite reason, it was dogmatically asserted that the idea of the Supernatural was "unreasonable." The rationalists have been prepared to go to any length of irrationality to maintain their Rationalism. They followed Hume in taking the position "that the very idea of Supernatural interposition (of miracles) is so 'unreasonable' that if all men on earth testified to a miraculous occurrence my reason still would not permit me to believe." On the subject

of miracles, Hume's reason just would not be reasonable — under any circumstances. In his day, Zola was a leader among the rationalists and freethinkers. Investigating—presumably with an “open mind”—the subject of Divine healing in answer to a prayer, he concluded, “I don't believe in miracles; even if all the sick in Lourdes were cured in one moment I would not believe in them.”

The rationalist is prepared to sacrifice his reason and even his sanity in order to fortify his intellect against the Supernatural. In trying to follow the trail of tergiversation spun by the rationalists, one wonders if they have not taken leave of their senses. They have upheld their creed by tossing evidence and reason overboard. Thus, Strauss laid down as a canon of New Testament criticism, “In the person and acts of Jesus no Supernaturalism shall be allowed to remain,” and he accordingly dates the gospels on the assumption that the miracles were a later interpolation. He assumes that his theory is correct and then twists the facts, suppresses the truth, and distorts the evidence to confirm his preconceived idea. Arnold Lunn has pointed out what would happen if the principle of the Higher Criticism were applied in our courts of law. We should expect an exchange of remarks between judge and counsel such as this:

Judge: “You propose to call this witness for the defense?”

Attorney for defendant: “Yes, your Honor.”

Judge: "But the witness for the defense believes in the prisoner's innocence."

Attorney for defendant: "Certainly, your Honor, that is why I am calling him."

Judge: "Then I must rule that his evidence is inadmissible. In the person and acts of the prisoner no innocent motives shall be allowed to remain."

Dr. Fosdick "disposes" of the Supernatural by applying the standard formula of illiberalism and irrationality. In his *As I See Religion*, he concludes, "Supernaturalism is an obsolete word and it stands for an obsolete idea . . . The partition of our world into a natural order overlaid by a supernatural order which keeps breaking through is to a *well-instructed mind impossible*." He goes on to declare that the "history of Supernaturalism displays its irrelevancy to modern thought."

In order to bring himself to disbelieve in the miracles of God, the rationalist is obliged to believe in a long series of miracles produced by chance. The greatest of these, of course, is spontaneous generation. Only by presupposing the development of life from lifeless matter can the rationalistic freethinker finally bow the Living God out of the realm of living things. Thus, that celebrated trinity of "rationalists"—H. G. Wells, G. P. Wells, and Julian Huxley—state in their *Science of Life*: "At some remote time in the remote past, when the earth was hotter and its air and crust differed physically and chemically

from their present state, it seems "*reasonable to suppose* that life *must* have originated in a simple form from lifeless matter."

Spontogenesis *must* be assumed, and it *must* be *reasonable*, because the only alternative is to call in the Creator—and that is always "unthinkable" and "impossible" to the well-instructed mind! Weismann conceded that all efforts to demonstrate abiogenesis had failed. No chemist has ever been able in his laboratory to produce even the simplest living cell. Is it reasonable to suppose that blind chance could have succeeded where the directing skill of the chemist has failed? The rationalist, in effect, says, yes. Weismann: "Spontaneous generation, in spite of all vain efforts to demonstrate it, remains for me a logical necessity." Blind belief in abiogenesis may be a necessity for the rationalist, but there is nothing *logical* about being obliged to believe the untrue and undemonstrable.

The rationalist accepts spontogenesis in direct contradiction to the "scientific principle" upon which he rejects other miracles. The principle of "the observed uniformity of Nature" is supposed to preclude the possibility of Supernatural intervention in the natural order. As Tyndall states it, "Men of science prolong the method of Nature from the present into the past; the observed uniformity of Nature is their only guide." Let us apply that principle to the question of spontogenesis. All the genius and ingenuity of modern science cannot produce life from the lifeless. If

we prolong the present into the past, how can we find warranty for presuming that blind chance accomplished in the past what scientific intelligence cannot accomplish now? The method of the science laboratory is to add intelligence to the processes of experimentation. The scientific laboratory is a vastly more favorable environment for the carrying on of experimentation than the "primeval ocean" which the rationalistic romantics tell us was the setting in which life was accidentally produced from the lifeless.

A rationalist is not one who disbelieves in miracles. He is a disbeliever only in *certain* miracles—the miracles of God. He believes in the miracles of chance. The rationalist is not one who is guided by reason rather than faith. He rejects faith in God; but he has boundless faith in the wonder-working power of "omnipotent matter rolling on in its relentless way." Strange as it may sound, one must have faith to doubt! Incredible doubts require incredible faith. To get rid of the miracle of Creation, one must believe in a greater miracle. To doubt the existence of an Intelligent Designer, one must have fantastic faith in the designing power of what Professor Haldane calls "physical processes undirected by intelligence."

For that matter, one must know a great deal to be an agnostic. Theoretically, an agnostic is a know-nothing. The agnostic declares that it is impossible to know anything about God. The agnostic asserts that we are in total ignorance of

the Supernatural. One must have a great deal of wisdom to establish the invincibility of such ignorance. In the first place, one must have positive proof that the Bible is false. One must have specific knowledge that God has never made a revelation of Himself to man. One must have convincing evidence that prayer has never been answered. One must have abundant proof that Christ did not rise from the dead. One must be certain that the vast majority of his fellow-men are fools or liars. Throughout all ages, millions of human beings have testified as to the reality of religious experience, of communion with God. What does the agnostic do with this testimony? He must, to maintain his ignorance, disregard it as the fabrications of falsifiers or the delusions of the demented.

The agnostic is never content to speak merely for himself. He claims to speak for all mankind. If he would simply confess himself an ignoramus concerning spiritual things, he would be telling the truth. But the creed of agnosticism insists on universalizing itself. The agnostic imputes his own ignorance to all other men. He says that God has never made a revelation to any man at any time. He says that the human being is incapable of achieving, by any means, a knowledge of God. In debating with an eminent clergyman, Colonel Ingersoll said, "I say that I do not know whether there is a God or a life after death. I say that you do not know. I go further, and say that you know that you do not know. I go still further, and say

that no man knows. No man ever did know." According to Ingersoll, all men, at all times, have been in the darkest ignorance regarding the hereafter. What knowledge he must have had to ascertain such a fact! First, he had to read the mind of his clerical antagonist, and discover that the man did not know what he professed to know. Then he had to read his conscience and discover that he was a willful prevaricator—for Ingersoll was sure that "he knew that he did not know." Then, Ingersoll had to read the minds and consciences of all men everywhere, to discover that they did not know; that their conviction was based on deception or delusion. Then, by some mystical process, he had to read the minds of all men dead, to determine that they uniformly were fools or liars when they lived and died according to the conviction that there is a heaven to be gained and a hell to be shunned.

By what right does the agnostic speak for the community of mankind? The Christian does not arrogate to himself any such prerogative. The Christian says, "I have a personal experience of salvation. I know the Lord Jesus Christ as my Savior. I have seen the Lamb of God who taketh away the sin of the world. I have walked with God." The Christian does not say this is true of all men. He does not turn to the agnostic and say, "You profess to be ignorant of God. But I know that you are either deceived or deluded. You say that you are ignorant. I say that I know.

But I shall speak for you as well as for myself. I say that you know. I go further and say that you know that you know. I go still further and say that every man knows. Every man always did know." Yet this would be no more presumptuous a procedure: for the Christian to doubt or deny the self-proclaimed ignorance of the agnostic, than it is for the agnostic to doubt or deny the honestly declared knowledge of the Christian. The blind man cannot see; but it is stupid for him to deny that any other man has eyes. The agnostic, admittedly, is in darkness; but it is arrant nonsense for him to deny that other men have light.

The amazing arrogance of the agnostic is seen in the haughty fashion in which he "disposes" of the opinions and beliefs of other men. Speak to him of the martyrs, who died for the faith; and he will lift his eyebrows and say, "O, they were fanatics. They imagined that their delusions were real." Speak to him of the millions in all ages who will truthfully testify to the miracle of answered prayer, and he will dismiss them all as "self-deluded." Speak to him of the thousands whose lives have been changed as a result of hearing the gospel and accepting Christ as their Savior, and he will give a discourse on "the psychology" or "pathology" of "religious experience." Perhaps, he will quote from Martin's *Psychology*: "Hence, we may say that redemption from sin is, psychologically speaking, a mechanism of defense against the feeling of inferiority." Or, he will refer you to Allport's

Social Psychology: "In the altar service of the revival . . . the crucified Christ is pointed out as the one upon whom the sins of the world have been laid. Vividly imagined, this picture offers a ready opportunity for placing upon another the sense of guilt and worthlessness carried by the penitent. Christ is . . . punished for our sins . . . The moral inferiority (of the penitent) is thus projected upon another. . . ." By what faculty of omniscience does the unbeliever explain away the religious experiences of all others and come to the conclusion that they are really as ignorant as he professes to be?

Wesley's *Journal* contains instance after instance of men whose lives were completely changed by the great Evangelical Revival of the Eighteenth Century. Historians are agreed that this Revival achieved permanent results. But what are the facts of history or the events of other men's lives to the agnostics, determined to bring all men down to their own level of ignorance? Attempting to explain away the significance of the Wesley Revival, and to "rationalize" the facts of conversion, Leslie Stephens argued that all that Wesley did was go about the nation "inducing an ignorant miner or a small tradesman in a country town to give up drinking or cock-fighting." How did he do it? Stephens replied glibly, "The obvious answer was: Tell him he is going straight to hell-fire to be tortured for all eternity. Preach that consoling truth to him long enough, and he may be thrown

into a fit of excitement that may form a crisis in his life."

Stephens, like most agnostics, and true to his creed, kept in complete ignorance of what Wesley really preached. Like a blind man speculating on the form of flowers, he theorized in the dark. The fact, of course, is that Wesley preached only one sermon on Hell, while he preached more than forty thousand times on his favorite theme, the Love of God freely offered to all mankind. Wesley himself was careful to look for permanent results, not mere emotional "symptoms," of conversion. He wrote, "Let any judge of it as they please. But that such a change was then wrought appears not from their shedding tears only, or sighing, or singing psalms, as your poor correspondent did by the woman of Oxford, but from the whole tenor of their life, till then in many ways wicked; from that time holy, just, and good.

"Saw you him that was a lion till then and is now a lamb; he that was a drunkard, but now exemplarily sober; the whoremonger that was, but now abhors the very lusts of the flesh? *These are my living arguments for what I assert*, that God now, as aforetime, gives remission of sins and the gift of the Holy Ghost. . . ."

As Arnold Lunn has commented, "It is difficult to understand why materialists, who believe that everything can be translated into terms of force, should forget their dynamics in the discussion of religious forces. Conversion is a very striking ex-

ample of the neutralization of force. If a motor-car passes you at a speed of sixty miles an hour and stops within fifty yards, you know that the force which impels the motor-car has been neutralized by another force. Now the sex impulse is a force as potent in its way as the force which drives a car. If we find example after example of the neutralization of that force—'the whoremonger that was, that now abhors the very lusts of the flesh'—it is incumbent on us as scientific inquirers to search for the neutralizing force. If we cannot discover it, at least let us admit our ignorance instead of talking nonsense about hallucination, auto-suggestion, etc. It would be as reasonable to suggest that the motor-car is stopped at full speed by auto-suggestion.

"One fact emerges beyond dispute from the personal documents of religion, the fact that prayer helps to neutralize the sex impulse."

The agnostic, of course, disbelieves in answers to prayer on the same basis that Hume erected an impervious resistance to belief in miracles: although all men might testify to their reality, he still would not believe. One answered prayer supplies positive proof of a prayer-hearing, miracle-working God. Millions of Christians in all ages have had the definite experience of a Supernatural answer to their prayers. Yet, the agnostic in the "humility" of his ignorance, omnisciently waves aside the weight of such overwhelming testimony. Let all men be branded as fools and liars, if neces-

sary; the agnostic will protect the impregnability of his ignorance. To maintain his ignorance, he is prepared to lay claim to whatever knowledge may be necessary to that task!

After all, it is Truth which is unassuming. It is belief which is meek. It is Faith which is humble. The agnostic may pose as "an humble truth-seeker." But it is only a sanctimonious stance. Blasphemy is always blustering. Agnosticism is always arrogant. Skepticism is always supercilious. Huxley, the popularizer of Darwinism, was more than a clever propagandist. He was a consummate actor. He knew perfectly how to play the role of the "seeker after truth with all meekness." He never tired of reciting his key lines, "Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

Two men looked out through prison bars; one saw mud, the other saw stars. That was the trouble with Huxley: he saw only the "abysses"; he was blind to the heavenly heights. It never occurred to him that Truth might lie up, "beyond the hid battlements of eternity"; rather than at the bottom of the "abysses of despair." Huxley was prepared to follow Truth through the slough of despond; he never realized that it might lead in another direction. Courageously, he prepared himself for the task of following Truth down into the bottomless pit of unbelief, of faithlessness, of hope-

lessness. He seemed incapable of conceiving that the quest might as well lead up into the sunlight of hope and faith and heaven.

But did Huxley "sit down before fact as a little child"? Or did he *select* those facts he was willing to sit down before and be taught by? He carefully studied the ages of rocks. But was he as careful and as diligent in his study of the Rock of Ages? He painstakingly weighed the evidence for evolution. But did he ever consider fairly the evidence for answered prayer? Did he approach the "facts of the Faith" in the spirit of a little child? The Bible has stood the test of time. It bears within itself the proofs of its authenticity as a Revelation from God. The best and the wisest men of all ages have accepted it as the Word of God. Is it the spirit of child-like humility ruthlessly to reject it? Huxley, in common with other agnostics, judged the Bible to be false in its representation to be a Revelation from God. This is not the spirit of intellectual humility; it is intellectual egotism. By what right does the agnostic presume to possess a brain so mighty that it may pass judgment upon the Book of Books? The child humbly believes. The child humbly follows the great men of all times in accepting the Bible as God's own Word. It is not presumptuous to believe. It is presumptuous to disbelieve. In order to doubt the Bible, the skeptic arrogates to himself a great fund of knowledge: knowledge of the motives of its human authors; knowledge of the purposes of God, if

there is one; knowledge of the accuracy of the interpreters; knowledge of the gullibility of the millions who have believed; knowledge of "science" which makes it "unreasonable" to believe; knowledge which is superior to the many great scientists who have believed; reason which is superior to the many great thinkers who have found it "unreasonable not to believe."

The agnostic tells us that we cannot know whether or not there is a God. He is indignant if we classify him with the atheists. He says he does not deny; he only doubts the existence of God. But then he goes on, in company with the modernist, to deny flatly the miracles of God; to deny forthrightly and finally that the Bible is the Revelation of the Will of God. He takes the position: "Even if there is a God, we know that the Bible is not His Word. Even if there is a God, we know that He does not perform miracles—for they are impossible." In his self-confessed ignorance, how does he arrive at such positive knowledge regarding what God has done and what it is possible for Him to do—if, of course, there should happen to be a God? Readers of the writings of Herbert Spencer, the famous agnostic, have always been puzzled as to how he came to know so much about what he called the "unknowable." Since the agnostic does not know whether or not there is a God, how can he be so sure that miracles are impossible, how can he be so certain that God has not and would not make a Revelation of His

Will to man? Unless he is in positive knowledge that there is no God (and this he disclaims), how can he declare so dogmatically that God did not and would not create a great fish capable of providing a residence for a living man? How does he come to know so much about the unknown God—if there is one? If God exists at all, why must He be presumed to coincide with the preconceived pattern of the agnostic, which details the “possible” nature and behavior of the only “possible” God?

History attests there never was a man comparable to Jesus of Nazareth. No one else has left such an impress upon the hearts and lives of men. We measure time from the date of His birth. There is none like unto Jesus; no, not one. It is not the “little child” who doubts His teachings and His God-given Authority to teach. It is not the “humble truth-seeker” who smiles incredulously at Christ’s own claim that He was God manifest in the flesh. It is not the “seeker after truth in all meekness” who challenges the Authority of the triune-God. Rather, it is the man possessed of the spirit of Lucifer, who presumed to be superior to God Almighty! How can a man question the teachings of Jesus Christ unless he assumes that he is superior in wisdom to Christ? What godlike wisdom a man must conceitedly think he possesses, when he—in willful ignorance—rejects as unreliable the Truth which comes from God! No man is genuinely a “truth-seeker” who passes by Him Who Is the Truth. Such a man must think he

already possesses supreme truth; otherwise, he would have no standard by which to judge and reject as false the Truth which comes from heaven. The agnostic considers his own "reasoning faculties" and his own "knowledge of science" to constitute touchstones by which the Revelation of God may be assayed. To repudiate the Infallible Word of God, he must claim to possess a more "infallible" key to Truth. In fact, to doubt God, he must lay claim himself to the attribute of supreme intelligence.

Did Huxley give up every preconceived notion to follow Truth wherever it might lead? True, he gave up the Christian faith of his childhood in order to follow Darwinism over into the abysses of agnosticism. But when the trail of Truth led away from the mirage of spontaneous generation, and pointed back to God the Creator—Huxley refused to follow it. Spontogenesis was one precious preconception which he could not bring himself to abandon. Huxley endorsed Tyndall's principle of the "uniformity of Nature" whereby we "prolong the present into the past." All attempts, conducted under the most favorable scientific conditions, have failed to demonstrate spontaneous generation. It cannot now be made to take place; according to the principle of "uniformity" and the projection of the present into the past, the overwhelming weight of evidence would indicate that it has never taken place.

But abiogenesis was for Huxley, as for Weismann, a "logical necessity." He would prefer to cling to the theory blindly by "faith," rather than acknowledge his Creator on the basis of the evidence and in accordance with the scientific procedure. In his famous presidential address to the British Association of Scientists, Huxley reluctantly conceded that the biogenesists who denied spontaneous generation had been victorious all along the line, but he still championed the absurdity as a "matter of philosophic faith." He maintained his belief in spontogenesis, he said, because it was "a necessary corollary from Darwin's views if legitimately carried out." Thus, although evolution "uncontaminated by Supernatural intervention" was the very thing which he was trying to prove, he acted upon the assumption that it was "scientific" to assume the existence of the facts he required against the weight of evidence, merely because these facts were indispensable to the theory.

"Sit down before fact like a little child." Huxley, like the "manufacturers" of missing links, fabricated the facts he was willing to sit down before, as Haeckel forged the "evidences from embryology" which were supposed to prove evolution.

It is doubt, not belief, which is bigoted. The believer humbly declares, on the authority of God's own Word, "In the beginning, God . . ." The doubter substitutes his own imagination for Supreme Intelligence, in order to dispense with God.

And to account for creation, he must make his imagination the equivalent of Supreme Intelligence. Of course, he never accomplishes the task. He is never either clear or convincing. For, intellectually he would have to be the equal of God in order to provide a plausible substitute for God.

To undergird itself, doubt will balk at not even the most outlandish presumptuousness. After admitting that all the attempts to demonstrate abiogenesis had been fruitless, Huxley rashly declared that if it were given him "to look beyond the abysses of geologically recorded time" he would expect "to be the witness of the evolution of living protoplasm from not living matter." One wonders what reception the liberals and agnostics would accord to the religionist who would admit that the miracles recorded in the Bible are spurious, but then would add with a grand flourish, "if it were given me to look beyond the abysses of geologically recorded time . . . I would be the witness to a miracle." Or, suppose a religionist should take the position, "Of course, all efforts to secure an answer to prayer have failed. No living man, in the present period, can pray to God with the expectation of receiving an answer. But, back in prehistoric times it was different. If it were given me to look beyond the abysses of recorded history, I would witness a creature praying to God and actually receiving an answer."

The agnostic, all in the name of the unholy cause of know-nothingness, will never hesitate to

project his knowledge into the farther reaches of the "unknowable." When the Wells-Huxley *Science of Life* was published, large advertisements were run in American and English journals:

"LAST NIGHT I WAS GUIDED
THROUGH THE SEVEN CIRCLES OF
LIFE WITH H. G. WELLS
POINTING THE WAY!

"Wells and I stood outside the bounds of Time and watched the creation of the future world upon which we were both destined to be born.

"First, we saw, with the omniscient eyes of Science, the stupendous cosmic 'accident' which made our earth possible as the home of Life. We saw a wandering star pass too close to our sun. The great tidal forces thus raised tore out a great streamer of flaming matter. Slowly, through eons of time, this condensed into glowing red-hot worlds. One of them was ours. It cooled. A hard rockcrust formed. Seas condensed from the stream. And finally, in these primeval oceans, Life pulsated for the first time as a tiny single cell."

To avoid granting, "In the beginning, God . . .", one must acclaim, "In the beginning, H. G. Wells . . ." Or, at least, one must, to avoid having faith in the Creator, have implicit confidence in H. G. Wells' knowledge of what happened in the beginning. Only God, or some being approaching all-wisdom, is adequate to explain what happened "outside the bounds of Time."

The agnostic claims to know nothing, but is logically compelled to claim to know everything, in order to sustain his original claim of knowing nothing! To get rid of God, he must offer himself as a substitute for God. To eliminate Supreme Intelligence, he must exalt his own intelligence and imagination, as an explanation of the cosmos.

There is no dogmatism comparable to the dogmatism of doubt. There is no stupidity comparable to the stupidity of skepticism. There is no irrationalism (short of insanity) which is comparable to the irrationalism of Rationalism. There is no arrogance comparable to the arrogance of agnosticism. There is no credulity comparable to the credulity of the chronically incredulous. There is no bigotry comparable to the bigotry of the unbeliever. There is no egotism comparable to the egotism of ignorance.

Chesterton once said that the modern skeptic is "too mentally 'modest' to believe in the mathematical table." I am not certain that he enclosed the word *modest* with quotation marks; but obviously he meant that it should be read in that light. Mental "modesty" which questions the mathematical table is not modesty at all; but hollow sham. It is the very opposite. It is brazen intellectual effrontery which is all the more outrageous because it masquerades as humility. A man would have to consider himself a mental giant to refuse to believe what all other men take for

granted. He would have to assume the possession of superhuman powers of thought to develop honest doubts as to the truth of that which is self-evident, attested by all human experience. A man would, necessarily, consider himself a mental colossus to figure out some rational way whereby two plus two would equal some number other than four. He would, manifestly, consider himself possessed of a brain almost as big as the kind which deems itself equal to the task of accounting for creation without a Creator.

The mental immodesty which doubts the multiplication table is eclipsed only by the overbearing intellectual impertinence that, with mock modesty and false humility, makes bold to doubt Almighty God.

THE MIND OF SATAN

Pride was the central cause of Lucifer's fall. Paul warned against putting a novice in a high place, "lest being lifted up with pride he fall into the condemnation of the devil."*

Lucifer's fall is recorded in Isaiah 14:12-15: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit."

Satan determined in his heart that he would be equal with God: in power and prestige. He would share the throne of God in heaven. Satan encompassed the fall of Man by promising our original parents that, by eating of the forbidden fruit, they might become *intellectually equal* with Almighty God. He did not promise Adam and Eve supreme power—omnipotence. He promised only supreme knowledge—omniscience. "And the

*I Timothy 3: 6.

woman said unto the serpent, We may eat of the fruit of the trees of the garden :

“But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“And the serpent said unto the woman, Ye shall not surely die :

“For God doth know that in the day ye eat thereof, then *your eyes shall be opened, and ye shall be as gods, knowing good and evil.*”

The spirit of Satan dominates and determines the attitude of the so-called “progressive” educator of our day. This attitude, which students are taught to assume, has been summed up as follows : “Prove everything for yourself, according to your own standards of truth and right. Accept nothing on the basis of tradition or Authority. Find out for yourself what is good and what is evil. Experiment with all ideas. Test them all in the laboratory of your own life and experience.”

In revolting against the righteous rule of God, Satan declared his own independence and self-sufficiency. He declared himself to be a law unto himself. He sought to elevate himself to the status of God. The so-called freethinker follows the Satanic procedure. He declares his independence of God. He lives his own life according to his own standards. He directs his intellectual life without reference to the Revelation of God. He proclaims his own self-adequacy. He offers his own mentality as a substitute for Supreme Intel-

ligence. He considers his own brain adequate to comprehend all things. He feels no need of God—in thought or in life. In effect, he makes himself a god.

In maintaining that the Supernatural is "obsolete" and superfluous for the "well-instructed mind," Dr. Fosdick argues that the Supernatural "has become the limbo of the *as yet* inexplicable, a concept with which we cover our ignorance." He assumes that nothing is permanently "inexplicable" to the natural processes of the mind of man; eventually, as "science advances," man will come to be able to explain all things; man will come to possess all knowledge. Someday, Satan's promise to mankind will be fulfilled: men will be as gods. To comprehend the Infinite, man himself would have to be Infinite in his wisdom. Man himself would have to be intellectually equal with God.

The modernists and agnostics have laid much stress on the contention that the Supernatural is simply a "cover" for our own ignorance. Rightly understood, this is true in at least one important sense. The disbeliever in the Supernatural confesses his own absurd conceit: he has no "ignorance" to cover, and therefore has no need of the concept of the Supernatural in his thought-processes! He presumes to explain all things without God. He leans exclusively on his own understanding. He has no need for Supreme Intelligence. He considers his own sufficient! Some pseudo-

scientists have attacked the concept of the Supernatural as being "unscientific." They insist on bringing all phenomena within the realm of the natural. This is, in reality, equivalent to their insisting that they must be gods of the universe. Man is master of all within the natural realm. In the natural sphere, his intellect and understanding reign supreme. He subjects all things to processes of weighing and measuring and testing. Man can control and explain the natural. He cannot control and explain the Supernatural. The naturalist is usually a positivist. He refuses to believe in the existence of anything which cannot be handled, weighed, measured—and humanly comprehended. He refuses to believe that there are things which can be comprehended only by an Intellect greater than his own. He has no need for God. He has made a god of himself; and has recklessly acted upon the assumption that all things can be brought down to the level of the natural world in which he is master.

The believer in the Supernatural is quite willing to plead guilty to the charge of ignorance. He finds himself confronted with many things which he never hopes to understand "naturally." He looks up into the starry skies, and he looks into his own heart, and he confesses himself baffled by what he finds there. He considers his own intellect to be utterly inadequate to explain even the elementary problems of existence. He finds many things lying far beyond the reach and range

of his reasoning faculties. He finds many phenomena permanently placed beyond the ambit of Science. Intellectually, he is completely self-insufficient. His mind is bewildered, sunk in hopeless confusion. He is in a wilderness, out of which his intellectual faculties cannot lead him. In the depths of despair, surrounded by blackness which the feeble light of his intellect cannot penetrate, he confesses his inability to understand, and cries out, "I need Thee, O Supreme Intelligence. I am lost and cannot find my way. Guide me with the light of Heavenly Truth. Show me Thy way to wisdom. Let Thy Infinite Truth be a light unto my pathway and a lantern unto my footsteps."

The true meaning of humility is *dependence*. To be intellectually humble, one must depend upon a Greater Mind. One must lean heavily upon the Great Teacher and upon His Divine Guidance. The Christian does not pretend to be an "independent thinker," in the sense that he is intellectually all-sufficient. He recognizes his own limitations. He calls on God when he reaches the boundaries of the natural world; and he is not so priggish as to deny that he has limitations of an intellectual character, or that the natural world *does* have boundaries, beyond which Science can never go.

The Christian sits down before God as a little child. And the Word of God teaches that there is no other way to know the Truth of God. "Thou

hast hid these things from the wise and prudent and hast revealed them to little ones." The Christian empties his mind of all alien ideas. He casts down his own intellect. He casts out all preconceptions. He listens as God speaks: "Thus saith the Lord." The Christian listens, and trusts—and believes. The Christian goes to Supreme Wisdom for intellectual illumination. He does not depend upon self-illumination—or, what might be called, autointoxication of the intellect.

Huxley talked loosely about sitting down before fact as a little child. But at Dayton, Tennessee, Bryan asked of all the followers of Darwin and Huxley, "Show me one single fact which demonstrates evolution." None was ever produced. Henry Fairfield Osborn wrote a violently argumentative treatise under the title, *The Earth Speaks to Bryan*. But it was difficult to tell whether the earth was speaking to Bryan or whether Professor Osborn was arguing with the rocks and fossils. It all resembled the dilemma of the attorney who, engaged in putting words into the mouth of his own witness, finds the witness talking back! To the discomfiture of the evolutionists, fossils have a habit of turning up in the wrong rocks and belying the "evolutionary progression" that they are supposed to prove. At times, one wondered if Professor Osborn wasn't making the earth his own Charley McCarthy. Too frequently, he seemed to make the earth speak as his own Oracle of Delphi.

The difficulty with listening to the rocks and fossils is that they say so little. Even what they implicate is indefinite and often obscure. They never tell the evolutionist nearly so much as he tells them. After all, it is he who does the talking, and it is through his processes of deductive reasoning that they make their "revelation," if any. On the really important and mysterious issues of life, the physical facts of nature have nothing at all to say—even by implication. Laplace searchingly surveyed the stars; but they did not give him a "naturalistic explanation" of the universe. Sir Arthur Keith hunted for the soul of man in a test tube, but he could not find it. Jacques Loeb thought that the brain ought to secrete thought as the liver does bile, but he could not unravel the mystery of thought by "observing" the functioning of the brain. Naturalism can supply no explanation for any of the real problems of philosophy. Yet, the naturalists stubbornly refuse to recognize the reality of the Supernatural. They continue to indulge the futile and fantastic hope that "someday," "as Science advances," all phenomena will be explicable on the naturalistic plane.

Pride and conceit cause men to withhold acknowledgment from the Supernatural. The naturalist will admit the existence of no realm in which he cannot establish his own supremacy. God is perfect, absolute, and infinitely above us. We cannot ascend to His Divine level by intel-

lectual "boot-strap lifting"; and He cannot be brought down to our own human level. The naturalist cannot "study" the Supernatural as he does the natural. The scientist puts a bug on a pin and then scrutinizes it until his curiosity is satisfied. He cannot study God with his arms folded, looking superciliously down his nose. He cannot survey the Supernatural from the lofty eminence of human Reason; he cannot learn about the Supernatural by following the standardized system of "experimentation." He cannot subject the Supernatural to a "laboratory" process of observation and investigation, of measuring and testing, of weighing and analyzing. Neither can the "rationalist" put God on the witness stand and make Him submit to cross-examination. God couldn't be God and acquiesce in that procedure. "I will not be inquired after by man," saith the Lord God. God cannot be "investigated" with telescopes. He cannot be "probed" by scientific instruments. He cannot be scrutinized with a microscope. He cannot be brought into the chemical laboratory. He cannot be "reduced" to mathematical formulae. He cannot be "interpreted" in terms of naturalism. Man does not stand on the same level with God. God speaks to man on His own terms: when approached, in meekness and humility, through faith in Jesus Christ.

Scientific "progress" has speciously given new "support" and stimulus to the age-old propaganda of Lucifer that man can become intellectually

The difficulty with listening to the rocks and fossils is that they say so little. Even what they implicate is indefinite and often obscure. They never tell the evolutionist nearly so much as he tells them. After all, it is he who does the talking, and it is through his processes of deductive reasoning that they make their "revelation," if any. On the really important and mysterious issues of life, the physical facts of nature have nothing at all to say—even by implication. Laplace searchingly surveyed the stars; but they did not give him a "naturalistic explanation" of the universe. Sir Arthur Keith hunted for the soul of man in a test tube, but he could not find it. Jacques Loeb thought that the brain ought to secrete thought as the liver does bile, but he could not unravel the mystery of thought by "observing" the functioning of the brain. Naturalism can supply no explanation for any of the real problems of philosophy. Yet, the naturalists stubbornly refuse to recognize the reality of the Supernatural. They continue to indulge the futile and fantastic hope that "someday," "as Science advances," all phenomena will be explicable on the naturalistic plane.

Pride and conceit cause men to withhold acknowledgment from the Supernatural. The naturalist will admit the existence of no realm in which he cannot establish his own supremacy. God is perfect, absolute, and infinitely above us. We cannot ascend to His Divine level by intel-

lectual "boot-strap lifting"; and He cannot be brought down to our own human level. The naturalist cannot "study" the Supernatural as he does the natural. The scientist puts a bug on a pin and then scrutinizes it until his curiosity is satisfied. He cannot study God with his arms folded, looking superciliously down his nose. He cannot survey the Supernatural from the lofty eminence of human Reason; he cannot learn about the Supernatural by following the standardized system of "experimentation." He cannot subject the Supernatural to a "laboratory" process of observation and investigation, of measuring and testing, of weighing and analyzing. Neither can the "rationalist" put God on the witness stand and make Him submit to cross-examination. God couldn't be God and acquiesce in that procedure. "I will not be inquired after by man," saith the Lord God. God cannot be "investigated" with telescopes. He cannot be "probed" by scientific instruments. He cannot be scrutinized with a microscope. He cannot be brought into the chemical laboratory. He cannot be "reduced" to mathematical formulae. He cannot be "interpreted" in terms of naturalism. Man does not stand on the same level with God. God speaks to man on His own terms: when approached, in meekness and humility, through faith in Jesus Christ.

Scientific "progress" has speciously given new "support" and stimulus to the age-old propaganda of Lucifer that man can become intellectually

independent and self-sufficient, capable of attaining all knowledge through his own efforts, without availing himself of the Wisdom of God. As Dr. John T. McGinn has said, "A number of factors, working for centuries, gave modern man a high opinion of himself. Science, discovery, invention—these served to inflate the human spirit and to blind men to their essential lowliness. A proud, arrogant, self-satisfied mentality was produced that blinded many to their need of God, and to the method by which He might be reached. It rendered impossible that attitude of expectance and that undistracted attention that God, by His very nature, demands from those who seek Him. Man lives in a sound-proof vault, deaf to the many thundering voices that speak of God throughout creation, and inaccessible to those more intimate revelations God gives of Himself to His followers. Modern man made himself the measure of all value, and he worshipped the idol of his own egoism. If he learns that what he worshipped was a false god, and in meekness reaches out for the true God, he may find Him again. There is no other way, for 'God resists the proud.'"

It must be clear that the attitude of mind cultivated in the name of "freethought," of rationalism, of modernism, of "progressive education," is fundamentally anti-God. It is the spirit of Satanic revolt against God and His Authority. It makes man intellectually independent of God. It is atheism in action. Morally, a man is an atheist

if he lives as if there were no God; if he disregards God's claims upon his life; if he formulates his behavior without reference to the Commandments of God. Intellectually, a man is an atheist if he thinks as if there were no God; if he disregards God in his thought-processes; if he formulates his ideas without reference to the Revelation of God. "As a man thinketh, so is he." Tell me what a man thinks today, and I will tell you what he will do tomorrow. Christ broke down the barriers between the realm of thought and the realm of conduct. Thought is not only the cause and determiner of conduct; it is conduct itself—in the eyes of God. Sin is committed in thought as truly as in life. Christ taught that the man who looks upon a woman with lust in his heart is guilty of adultery. He who hates his brother in his heart is a murderer already. Thought not only leads to action; it *is* action. It is a form of behavior. Hence, to think evilly, is to be evil. To entertain a wicked thought, is wickedness. The intellectual "experimentalists" completely overlook this fact. They tell youth to look at all sides of an issue. They sponsor debates on companionate marriage or "free-love." They do not recognize that in causing youth, even temporarily, to speak and think affirmatively on the question of immorality, they are making youth immoral. A true Christian can no more think five minutes in favor of wrong, than he could behave five minutes according to wrong. One would lose his chastity or kill a man if he be-

haved for five minutes as an immoralist or a murderer. According to Christ's teaching, thought is a form of behavior; one is a murderer or immoralist if he thinks in favor of these forms of wrongdoing for five minutes—or for one minute. The Christian cannot possess this type of "broad-open" mind which is developed in the name of liberalism. Progressive "educators" seem to specialize in bringing students to think congenially to "both sides" of Communism. They spend much time stressing the "good points" of the Soviet system. Often, they are calculatingly pro-Soviet. But, uniformly, they will deny this and assert that they are "neutral." They are concerned only with presenting "both sides with equal impartiality." But, here again, the Christian must balk. Communism means robbery, murder, and violence. There can be no two sides to such an issue. A man may lead an upright life for sixty years; and then, in sixty seconds, he may become a murderer. Sixty years of peaceableness are nullified by sixty seconds of violence. A million thoughts on the right side of an issue can be undone by one thought on the wrong side. A thousand pure thoughts can be contaminated by one impure thought, as a gallon of pure water can be contaminated by a single drop of deadly poison. Man is not, and in this life cannot be, perfect in thought any more than in other forms of conduct. Evil thoughts will creep into the most carefully and conscientiously disciplined mind. But they cannot be—in the case of

the Christian—and need not be—consciously and deliberately harbored or, under any condition, looked upon favorably, however fleetingly. The Christian can never countenance or approve, for one split second, the evil thoughts which may, from time to time, steal into his consciousness.

The liberal theory of “intellectuality” encourages the wanton indulgence in forms of thought which it would not dare to sanction converting into action. It fosters anarchy in the mental realm; not only moral anarchy, but the grossest forms of impropriety. It has no conception of intellectual etiquette. The self-authenticated “intellectual” will, with no conscience at all, practice the vilest forms of rudeness within the domain of the intellect. In social intercourse, he may be a perfect gentleman, to all appearances; in intellectual intercourse, he will display the worst of bad manners. He will play the role of a cad and snob of the lowest level. Socially, he will treat others as equals, worthy of courtesy and respect. Intellectually, he will treat the same individuals as contemptuous inferiors, to be “high-hatted” and regarded with aristocratic disdain. At the dinner table, he will not accuse his host of having a weak stomach merely because it finds chicken more agreeable than steak; but in the drawing room, he will quickly charge his host with having a weak mind or an enfeebled intellect merely because it finds the concept of a Creator more congenial than the theory of spontogenesis. The “liberal” thinker

will grant to others the right to part their hair high or low on the left or right side; but he will insist that, to wear the label of freethought, all men must conform to the degree of "leftness" in thought which he finds fitting for himself. Even the extreme radical, intent on creating the "classless social order," insists on maintaining the harshest and cruelest class lines within the intellectual realm. All who reject the Supernatural are honored and accoladed as "scientific thinkers"; all who worship God are put down as "lower class" ignoramuses, a submerged and underprivileged mental class, to be looked down upon with pity or contempt. Even in most secular educational circles, the "liberal element" will ostracize as an intellectual pariah or pervert the fellow-teacher who dares honestly to disbelieve in the transmutation of species.

Current fashion decree permits a wide variety of styles and shapes in millinery. But current intellectual fashion-decrees insist on an ugly uniformity and sterile standardization in interior decoration of the head. The mind must be shaped according to rigid specifications. Intellectual individuality is suppressed. The rubber-stamp mentality is cultivated. A servile conformity to intellectual stylism is arbitrarily imposed. Thought-patterns are "dated"—like coffee or corsets. Intellectual ostracism, scorn, and snobbery are vented upon the person who dares to display publicly a thought-form which is out-moded or lacking in a

guaranty of "modernity." The truth or falsity of an idea is irrelevant; the determining issue is whether or not it is popularly being put forward by the "newer" school of "more progressive" and "more enlightened" thinkers.

The very things stigmatized as vulgar faults in the social world—boorishness, caddishness, rudeness, vain pride, priggishness, conceit—are idealized and glorified as tell-tale characteristics of a "true thoroughbred" and "blue blood," a "real aristocrat," of the intellectual world. Good manners, good taste, ethical sensitivity, dignity and a sense of delicacy, have no place in the intellectual realm as it has been reconstructed under the reign of the mental anarchists. That simple but sublime virtue—*sportsmanship*—which is universally practiced in some form in every other kind of combat, has been banished from the arena of intellectual conflict. The clash of rival ideas is ordered to take place under circumstances which would abash the old-time practitioners of free-for-all, rough-house brawling. No holds are barred. No decency is permitted. Hitting below the belt is preferred. All knockouts are made when the opponent is already down from a foul blow. Brass knuckles, hidden horseshoes, and lead-pipe are legitimate instruments of attack. The only rule is that there are no rules. Is this not a fair picture of the liberal intellectual's concept of the "modern" manner of waging warfare against adherents of opposing ideas? There is no handshake before

the battle. There is no fair play during the contest. There is no show of sportsmanship either before or after, or during, the encounter. The chief weapon of attack is the poisoned arrow of barbed epithets—which is the equivalent of a horseshoe hidden in a boxer's glove. The Christian is prepared to answer the arguments of his atheistic adversary; he is not prepared, nor intellectually nor ethically equipped, to “slug toe to toe” with the ideological opponent who resorts to fighting with low epithets and vile invective, instead of logical arguments. The rationalist or modernist will never, either before or after the battle, admit that his adversary was worthy of his steel. He never alters a preconceived stance of superiority. He is always prepared to insult the intellect, besmirch the character, or impugn the motives, of his combatant. One can search all the records of cruel combat, from the Roman gladiatorial shows to the eye-gouging brawls of the Barbary Coast, and he will never fail to find some glimmering sense of sportsmanship everywhere—except in the “modern style” intellectual massacres and ambush annihilations which “freethinkers” carry on against their enemies. In the scale of values of the “liberal,” a humble believer in God is unworthy of courtesy or consideration, of respect or sportsmanship, of a fair hearing or a decent burial. There is scant reason to doubt that, if they had the political power to terrorize and tyrannize, the anti-Supernaturalists would carry out

bloody persecutions in our country on the same scale that they were committed in atheist Russia. If thoughts or attitudes or "looks" could kill, the massacre of believers would have been completed long ago. Given the opportunity, there is every reason to believe that the anti-religionists in America would carry out objectively the slaughter of Christians which they have already consummated subjectively. Whenever they have had the opportunity or power, they have "liquidated" or eliminated us intellectually; usually with the regret that our lives and influences could not be ended entirely, rather than merely removed from the "intellectual sphere" which they might happen to control!

While eschewing good manners, good morals, etiquette, and sportsmanship, the mental stylists have permitted one virtue to remain, to an extent at least, within the province of intellectual intercourse. Indeed, they have laid stress upon it as the only virtue that is worth having and holding in the realm of thought. That one moral quality which the "modern" intellectuals are not ashamed to be accused of possessing is *honesty*. It must be recognized, of course, that it is difficult to make out a very effective case in favor of the claim (or charge) that the liberals are intellectually honest without reinforcing the allegation with sham, pretense, and presumption. The rationalists display pathetically little of the one virtue they will condescend to own.

The theory has been popularly spread that the goal of thought is honesty rather than Truth. It is glibly maintained, "It does not matter what you believe, so long as you are sincere about it. One religion is as good as another, provided it is honestly believed and honestly lived. One philosophy of life is as good as another, provided one is earnest and genuine in adhering to it." Certainly, intellectual honesty, sincerity, genuineness, and earnestness are all most high and noble virtues. But untruth is still untruth after being conscientiously filtered through a mind which has all of these most admirable qualities. A lie is still a lie—and potent to do as much damage—when it is earnestly spoken by a man who honestly believes he is telling the truth. It is important to think honestly; but honest thought defeats and contradicts its own nature if it fails to arrive at Truth. A religion, a philosophy, is a curse if it is a lie rather than the Truth. One can be honest in stupidity; but stupidity is not sublimated by passing into or through an honest mind; it is still stupidity. Error is not refined by contact with or cohesion to an honest intellect; it is still just plain, gross, vicious error. Wrong is not transmuted into right by being championed by an honest but mistaken zealot. Intellectual accuracy is at least as important as intellectual honesty. But intellectual marksmanship—ability to shoot straight to the target of truth—requires control,

discipline, and narrowness of aim. These qualities are "verboden" to the modern intellectual. Freedom of thought is identical with sloppiness and carelessness of thought, so far as he is concerned. He would rather be broad-minded than straight-minded. He doesn't want to train his intellect to go a long way in any set direction. He delights in "shelling the woods"; in roaming recklessly and wantonly in all directions. He wants to cover a large territory casually, cursorily, and carelessly. He wants to remain intellectually irresponsible. To think accurately or neatly would cramp his style. He is intrigued with the idea of being an intellectual adventurer and experimentalist. He wants to think widely and loosely. He is not at all concerned about being right or being correct. It fits in with his mode of intellectual existence to follow the formula, "It does not matter what you believe, so long as you are sincere about it. One religion is as good as another, provided it is honestly believed and honestly lived. One philosophy of life is as good as another, provided one is earnest and genuine in adhering to it." Of course, he never even lives up to this easy ideal—of being honest and sincere. But he makes some occasional feeble strivings in that direction.

Manifestly, it is not so often intellectual dishonesty as laziness which leads one away from the Truth. Thoroughness of training and discipline

of mind are essential to the attainment of Truth. One must have knowledge of the Right Road and one must, resisting all temptation to follow off after alluring detours, have courage and character to follow that road to the mountain-top of Truth. If one does not know the way, if one wanders off and loses his way, he will never find it, no matter how diligent and earnest may be his pursuit. The Bible teaches that there is a way which seems good to man, which seems right to man, which seems true to man—but the end thereof is not good, not right, and not true. The Word of God points the true way, the right way, and the good way. The Bible is a God-given road-map to Eternity and Eternal Truth. Unless one follows this map faithfully and obediently, he will never arrive at the goal of Life and of Truth.

An uninstructed drug clerk may, with the utmost honesty and conscientiousness, proceed with the filling of doctors' prescriptions. But if he lacks thorough knowledge, even though he may sincerely think he possesses it, he will dole out poison rather than medicine. It is a hollow evasion for the "freethinker" to plead that he is intellectually honest and that, therefore, his conclusions must be true. Satan was, perhaps, honest in believing that he ought to achieve equality with God. Perhaps, he still is of the honest persuasion that the universe should be governed by himself rather

than by Almighty God. Hitler is probably honest in believing that the whole world would be better off if put under his personal dictatorship. Stalin is doubtless honest in believing that he is a great benefit and blessing to the Russian people. Men who are not honest in any other aspect or activity of life can, sometimes, be honest in their delusions of grandeur. For that matter, must not all delusions be sincere? When a delusion is not honest it is not a delusion at all; it is a pose! Fanatics in all ages, who have butchered and plundered whole nations, have doubtless been sincere. Hypocrites would have some sense of proportion; they would not go to such lengths and extremes to enforce their ideas on mankind unless they were sincere in believing that real merit inhered in their ascendancy. Like delusions, fanaticisms must always be adhered to in all sincerity; otherwise, they are empty sham. A hypocrite may pretend to have a mania; but the maniac is not a maniac unless he is sincere and honest in his mania!

Intellectual honesty is, indeed, a virtue. But it can never be an absolute, abstract, or isolated virtue. It can never be a substitute for humility, obedience, or discipline. It can possess real merit only when practiced in direct and right relationship to these other sanctions. It can never serve as an excuse for willful disbelief. The skeptic closes his eyes to God's own Revelation. He puts

the Book of God up on the shelf. He blows out the Light and Lantern of God-given Truth. Then, relying on his own little candle, he starts out "in search of truth" in darkness and bewilderment. He seeks and seeks, but never finds. He bewails and bemoans the fact that he is lost, that he can't find his way. He pleads the "honesty of his agnosticism." He really is lost. He is honestly lost. He is sincerely lost. He is thoroughly lost.

Intellectual honesty has no potency to achieve Truth if exercised apart from humility before the Great Teacher and obedience to the Authority of God's Word. One must be honest and faithful in his pursuit of Truth. But he also must be sure he is on the right road. Honestly and faithfully following a mistaken course leads nowhere—except away from the goal of all intellectual endeavor: Truth. Intellectual honesty has little merit and no utility for the man who deliberately parts company with God and follows his own willful way. Honesty alone is impotent to save such a man from the pitfalls of error and the slough of delusion and despond.

Intellectual honesty has little real value apart from spiritual honesty. One must be honest in his soul as well as in his mind. One must be honest with God or he cannot be truly honest with himself or in his thinking processes. One must be in right relationship with God or his mental processes can-

not function correctly. And one cannot be honest with God unless he obeys God and accepts His Authority in thought and in life.

Shakespeare thought that if one were true to one's own self, "it would follow as the day the night," that one could not be false to any man. But one cannot be true to himself, unless he is true to God. Be true to God, and it will surely follow with complete certainty that you cannot then be false to any man, including yourself. Be honest with God, and then—and *only* then—will intellectual honesty be an unfailing ally in the quest for Truth. Honesty of mind has no meaning apart from honesty of heart and soul.

THE MIND OF CHRIST

"Let this mind be in you, which was also in Christ Jesus." (Philippians 2:5)

A Christian is a personality in whom Christ dwells. A Christian believes what Christ believes and loves what Christ loves. A Christian is a heart through which Christ feels, a hand through which Christ helps, and a mind through which Christ thinks. A Christian is a life wholly yielded, wholly surrendered, wholly dedicated and consecrated to the Master's service.

Paul said, "For to me to live is Christ"!* "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."**

The Christian dies to self. His ego is erased. The Christian is one through whom Christ lives His Divine Life. This is especially true in the realm of intellectual existence. "For to me to think is Christ." Mentally, as well as morally, I am dead to self. "Nevertheless I think; yet not I, but Christ thinketh through me; and the thoughts which I now think in the flesh I think by the faith

*Philippians 1: 21.

**Galatians 2: 20.

of the Son of God, who loved me and gave himself for me." To the Christian, there is no line of demarcation between the realms of mentality and morality, the domains of thought and life. Christ is sovereign and master of all. Christ reigns and rules in the mental as well as in the moral sphere. Christ is our wisdom as well as our righteousness. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Kepler, man of science and devout Christian, said, "I think thy thoughts after thee, O God." That is the way—the only way—to true intellectual eminence. The freethinker is fooling himself when he presumes that the Christian loses liberty of thought by obediently believing the Revelation of God. The fact is that true liberty is achieved only by trusting and believing and obeying the God of All Wisdom. By faith, we are permitted to soar to heavenly heights of Divine Wisdom. By faith, we are permitted to enter into a knowledge of Eternal Truth. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* The man who has rejected the gift of spiritual discernment, which is ours through faith in Jesus Christ; the man who refuses to walk in the light of Eternal Truth; the man who refuses to believe the Revelation of God—he is the one who

*I Corinthians 2:24.

lacks real intellectual liberty, he is the one who is imprisoned in ignorance, he is the one who stumbles in darkness. There is no liberty in denying; there is no liberty in doubting; there is true liberty only in believing—in *knowing*.

The wisdom of the world is foolishness and folly compared to the Wisdom of God. The knowledge of the natural world is intellectual bankruptcy when put beside the knowledge of the Supernatural. The truth which is achieved through the science laboratory is insignificant and worthless when considered with the Truth which comes from God. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts."*

God's thoughts are not our thoughts, and are indeed as much higher than ours as the heavens are higher than the earth, yet we may think them after Him. What a sublime and blessed privilege! What an opportunity to attain a comprehension of Heavenly Truth! Only the most irrational of the rationalists will argue that one loses his intellectual liberty when he ascends on the wings of Faith to Supernatural heights in his thinking. One might as well contend that the bird loses his freedom by making use of his wings to attain altitude in his flight! Man does not lose, he *gains*, intellectual freedom and altitude when he humbly leans

*Isaiah 55:8-9.

upon the Lord for guidance. Man does not sacrifice intellectual independence, he *achieves* it, when he follows God by faith into that higher and wider realm of knowledge which lies beyond the plane of naturalism. Man does not abandon truth, he *attains* it, when he thinks after God the thoughts of Supreme Truth. Man does not lose his life, he *saves* it, when he surrenders it to God. Man does not lose his intellect, he *glorifies* it, when he gives it over to the control and keeping of the Lord.

True liberty can prevail only as the Supreme Authority of God is recognized and revered. Lincoln said that freedom must be "under God"; liberty must be under law. Human rights are created and conserved through obedience to God. A leader among the "conservative" educators has warned, "Americans must listen to the voice of God and obey, or they will be forced to heed the commands of a dictator and grovel." The destruction of liberty is inevitable when the Authority of God is thrust aside, to be superseded by some humanly-constituted authority. That is true in the intellectual, as well as in the political, realm.

We have already pointed out the perils of intellectual totalitarianism, whereby the Revelation of God is repudiated and the minds of men are rigorously put under the regimentation of "the scientists" and their self-appointed spokesmen and "in-

interpreters." Liberty cannot live under such a regime. The system of intellectual stratification must lead to the enslavement and exploitation of the mentally underprivileged. Intellectual democracy is impossible. Nothing is clearer than the fact of extreme inequalities of intellectual endowment. Intelligence tests are not necessary to establish the obvious fact that brain power widely varies among individuals. Only a "favored few" have first-rate thinking machines. Are these select super-intellectuals to dictate the thought of all mankind? The liberals say, yes. They would oblige us all to be obedient to the decrees of "the scientists" and the other "experts" who claim a monopoly of worldly wisdom. Under the regime of rationalism, the great mass of men who are bankrupt of high-powered brains must become intellectual slaves and serfs.

The Christian is quite willing to grant the fact of intellectual inequalities. He concedes that the great mass of men are mentally mediocre, while only the select few have superior minds. But, to him, this is no excuse for the setting up of an intellectual aristocracy. For, he does not conceive wisdom to be a man-made commodity. True wisdom comes from God; it is not the product of the mind of man. And regardless of their widely variable intelligence quotients, *men are equal in their opportunity for access to the Truth of God.* "If

any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”*

The most “mentally underprivileged” of men may become the wisest by drawing freely upon the resources of Heavenly Truth. It is still true that one man and God make a majority. The dullest individual who believes God and unites himself intellectually with Supreme Wisdom is infinitely wiser than all mankind who rely upon their own wisdom. The most ignorant man who “thinks God’s thoughts after Him” becomes the intellectual superior of the most highly educated man who relies upon his own understanding. The weakest-minded individual who believes the Bible knows more than the greatest brain which ever denied the Revelation of God. The most stupid man who by Faith possesses the gift of spiritual discernment is able to comprehend more than the greatest scientist who is confined within the range and realm of naturalism.

The Christian finds innate mental inequalities entirely unimportant and irrelevant. God is no respecter of persons. He giveth wisdom abundantly to all men who ask of Him through faith in Jesus Christ. Through Christ, all men can become intellectual equals. By believing and trusting and obeying God, all men have access to Eter-

*James 1:5.

nal Truth. All souls are equal before God: that is the basis of a system of justice which makes all men equal in their individual rights. All minds are equal before God: that is the basis of true intellectual democracy, which refuses to grant that any man is the mental master of any other. Christianity refuses to permit the fixing of intellectual strata among men. By believing and obeying God, the stupidest may become the wisest. By disbelieving and disobeying God, the wisest may become the stupidest. Christianity conceives of intellectual equality to be absolute, not relative or figurative. Consequently, it makes intellectual democracy absolute, not relative or rhetorical.

George Bernard Shaw has ridiculed the doctrine of "equality of opportunity" by arguing, "Of course, all men have 'equal opportunity' with me to write great plays. But I alone have great ability. In reality, I alone have opportunity. Opportunity is, for others, an illusion." There is point in his contention, if we disregard the egotism. If capacities and abilities are fixed, opportunity is really not equal. Modern educators have sought to get around this fact by rationalizing: of course, opportunity for the individual is limited. All we can do is develop to the utmost and ultimate whatever intellectual endowments the individual may possess. But if one child starts out with the equivalent of a hundred horsepower brain

and another starts out with the equivalent of a ten horsepower brain, and both are developed to their maximum limits—intellectual inequality has not been overcome! All men may have “equal opportunity” to develop their brains, but this very opportunity—if equally exercised by unequal intellects—will preserve, rather than iron out, intellectual inequalities. By bringing the incomparable wisdom of God within the range of all men, Christianity provides for the elimination of these inequalities. Through prayer, the individual is able to transcend his own limitations. Through Christ, the individual is made a partner with God. He becomes a “joint heir with Christ.”

The Christian fears God, but for that very reason he does not fear men. The Christian obeys God, but for that very reason he will not be dictated to by men. The Christian believes God, but for that very reason he will not have men tell him what he may and may not believe. The Christian is dependent upon God, and that is why he is independent of men. The Christian is humble before God, and that is why he refuses to bow before human masters. Christians may, sometimes, have inferior intellects, but we will accept no man-made authority over our thought processes. Other men may have superior intellectuality. “But we have the mind of Christ.”* We desire and determine to be under God, but not under men, in our

thinking. We want the discipline and dictation of Christ, but we will not tolerate the dominance of the snobs and cads of the currently fashionable "intellectual realm."

We stand for intellectual independence and equality. We stand for intellectual liberty and democracy. We stand for the classless intellectual society. We stand for true Christian liberty of mind and of life, as opposed to the false pagan concept of license in thought and in conduct. We stand for liberty to believe God, not to doubt Him. We stand for liberty to obey God, not to defy Him. We stand for liberty to know the Truth, not to ignore it. We stand for freedom to follow Christ, not to desert Him.

"Stand fast therefore in the liberty wherewith Christ hath made us free."*

*Galatians 5:1.

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